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ONE

The Newton Summer School of Theology

June 12-22, 1917

The Newton Theological Institution
Newton Centre, Mass.

Lecture Courses

BY

PROFESSOR JOHN M. ENGLISH
Pastoral Leadership

PROFESSOR FREDERICK L. ANDERSON
The Book of Revelation

PROFESSOR RICHARD M. VAUGHAN
The Christian Doctrine of Man

PROFESSOR HENRY K. ROWE
The World War and Reconstruction

REVEREND FERDINAND F. PETERSON
The Opportunity of the Church in Religious Education

REVEREND W. J. SLY
The Standards of the Effective Sunday School

Inclusive Charge for Board, Room and Tuition, Fifteen Dollars
Five Dollars for Day Students

VOL. IX THE INSTITUTION BULLETIN
Newton Centre, Massachusetts
April, 1917

No. 2

Summer School of Theology

The Purpose

THE Newton Summer School has been planned to meet the actual needs of New England pastors. Their problems are kept in view. To them the School offers:

1. Mental invigoration. In the midst of the multitudinous practical difficulties depriving men of time for systematic study and contact with many lines of thought pastors often experience great weariness. A desire is felt for an intellectual tonic. This the School has always proved itself. High scholarly ideals, such as are associated with Newton, are carefully maintained. The lectures deal with vital themes. The best literature is placed at the disposal of the students.

2. Practical guidance. The School deals with the specific problems which confront the pastor, and seeks to bring to his attention practical programs for his help. This year special emphasis will be given to Religious Education. The importance of this field of church work is gaining increasing recognition. Pastors are anxious to know how best to serve the children and how to gain the best results from the Sunday School. Experts who are active in this work will present the best and most effective methods in this line of activity.

3. Spiritual refreshment. This has been the outstanding feature of the School. Former attendants give strong testimonies to this. Messages characterized by vigorous thinking and courageous optimism have made the lecture rooms places of spiritual enrichment. The devotional meetings on the Library steps have been richly blessed by the Spirit's presence. The intimate fellowship under inspiring conditions has been an opportunity for mutual help. All tends to the nourishing of the spiritual life.

The Method

Each day begins with devotional services in the chapel. During the forenoon three lectures are given, at 8.30, 10.00, and 11.30. There is a half hour opportunity between lectures for questions and personal consultation with the professors. The list of lectures is given on the next page. With the exception of two series these lectures are given by members of the Newton Faculty. The subjects have a wide range. Especial attention is called to the lectures on Religious Education. Rev. F. F. Peterson had conspicuous success in Sunday School work while in the pastorate, and is now repeating this in the wider field of the state work as Sunday School Director of the Massachusetts Baptist Missionary Society. Rev. W. J. Sly, Ph. D., is doing the same kind of work in Rhode Island and Connecticut. These courses on timely topics by experts will prove particularly practical and helpful. The School is fortunate in securing the services of Directors Peterson and Sly.

In connection with each of the lecture courses students will find lists of books and articles relating to the topic. These may be consulted in the Library, which will be open each day to give opportunity for earnest study. Since the time is limited, such work must be restricted, but acquaintance with the best literature will be possible, and reading courses may be arranged.

The afternoons are in general free for reading, recreation, or trips to Boston and its historic suburbs. In the evening a prayer meeting is held on the Library steps. Following this an address is delivered in the Chapel by some man of prominence. On one evening a trip to Boston will be taken to visit some of the city missions where the methods and successes of this kind of evangelistic work may be witnessed.

Courses of Study

PROFESSOR JOHN M. ENGLISH, D. D.

Professor of Homiletics

Pastoral Leadership

Professor English will speak of the pastor among his people, describing his various duties in the wide range of contact outside the pulpit.

PROFESSOR FREDERICK L. ANDERSON, D. D.

Professor of Biblical Interpretation, New Testament

The Book of Revelation

Fresh attention is being paid to this book in view of the present world crisis. It is, therefore, important for the preacher to seek to understand it. The various theories of interpretation will be considered, and the whole book will be expounded in the light of the modern theory.

PROFESSOR RICHARD M. VAUGHAN, D. D.

Professor of Christian Theology

The Christian Doctrine of Man

This course will deal with the most vital questions of scientific and religious thought. Professor Vaughan will discuss the origin, nature, and destiny, of man according to the Christian revelation.

PROFESSOR HENRY K. ROWE, Ph. D.

Associate Professor of Church History and Sociology

The World War and Reconstruction

Professor Rowe will marshal the teachings of history and modern social science for an examination of the significance of the great struggle, and a consideration of how to conserve what is best for humanity and Christianity from the catastrophe.

REVEREND FERDINAND F. PETERSON

Sunday School Director of the Massachusetts Baptist Missionary Society

The Opportunity of the Church in Religious Education

Mr. Peterson will discuss such important general subjects as Building and Equipment, How to Organize a Sunday School, The Sunday School at Worship, Sunday School Evangelism, Sunday School Workers' Conferences, and The Graded Sunday School.

REVEREND W. J. SLY, Ph. D.

Sunday School Director of the Rhode Island and Connecticut Baptist State Conventions

The Standards of the Effective Sunday School

Dr. Sly plans to consider the methods of increasing the average attendance of the Sunday School, How to Secure New Members, Teacher Training, and other phases of methods to be used for successful work.

Opportunities

The whole equipment of Newton is at the disposal of students, its beautiful campus, such a charming spot in June, its well-appointed dormitories, its excellent library, the tennis courts and ball field, and last, but not least, its faculty. All are at the service of the School.

And Boston is at hand, with its peculiar wealth of opportunities, educational and religious. In the afternoons pilgrimages may be made to many points of historical interest and visits to the great educational institutions. Those who wish may study the methods of religious and social work in a metropolis. There is also the opportunity on Sunday for hearing the great preachers of Boston and vicinity.

Expenses

These are small. An inclusive charge of fifteen dollars covers tuition, room, and board at Sturtevant Hall, beginning

with supper on Monday, June 11th, and ending with dinner on Friday, June 22d. Students who attend only the day sessions and expect neither room nor board will pay a fee of five dollars. No rebates are allowed, but arrangements may be made in advance for half time or less. Dinners may be obtained in the dining hall at thirty five cents a plate. The expense of the evening visit to the city missions is included in the charge of fifteen dollars.

Financial Aid

Most of the New England conventions are ready to aid missionary pastors who feel unable to meet the entire expense. This shows the value which experience has led the secretaries to place upon the School. The plans for aid are not uniform, but there is some plan for aiding a limited number of men from each of the New England states. An enquiry sent to a state convention secretary will secure the details for his state.

The Evening Lectures

The formal opening of the School will take place on Monday evening, June 11th, at eight o'clock, in Colby Hall, with an address by the enthusiastic and inspiring Secretary of the American Baptist Foreign Mission Society, Rev. Joseph C. Robbins. Eight o'clock is the regular hour for the evening addresses. President Horr is to speak two evenings on "The Essentials of Orthodoxy," and "The Doctrines of the Baptists." Other speakers will be Dr. P. H. McDowell, whose efficient leadership is proving so significant for the great Melrose Church; Dr. A. W. Jefferson, Professor in the Department of Religious Education at Hillsdale College, and also pastor of the College Church; Dr. J. Y. Aitchison, Home Secretary of the Foreign Mission Society, whose duties give him an exceptional outlook upon needed future development of our churches. One evening will be given to the visitation of Boston City Missions, and one evening will be spent with the Newton Centre Church, in their prayer meeting under the leadership of Dr. Hunt, well remembered by recent attendants of the School.

The Prayer Meetings

After supper a devotional meeting is held on the Library steps. These meetings have proved one of the most helpful features of the School. They are informal and are led by various members of the School.

Registration

It is important that prospective students register at an early date. The number of rooms is limited, and they will be assigned in the order in which applications are received. Early application is very desirable for those who wish to be assured of accommodation. Reservation of rooms may be made in advance by signing the enrolment blank at the end of this booklet and sending it to the Chairman of the Summer School Committee, *together with a fee of fifty cents.* This will enable friends who so desire to room together. The rooms consist of suites of a study and two bedrooms. Everything is provided by the School, including even towels and soap.

Accommodation for Ladies

Ladies desiring to attend the Summer School will be given rooms at the Hasseltine House. They will take their meals at Sturtevant Hall, on the Hill.

How to Reach Newton Centre

Newton Centre should be sharply distinguished from Newton, Newtonville, and all the other Newtons. From the South Station, Boston, frequent trains run to Newton Centre *via the Highland Circuit.* Electric cars from Park Street to Lake Street connect at Lake Street with the Newton Highlands cars which pass through Newton Centre. Beacon Street, Newton Centre, is the stop for the Institution.

Communications

Address all communications regarding the Summer School to

PROFESSOR W. N. DONOVAN,

Chairman of the Committee of the Faculty,

45 PAUL ST., NEWTON CENTRE, MASS.

On arrival report to Professor Donovan in Room 2, Colby Hall.

Enrolment Blank

Unless prevented by unforeseen circumstances, I expect to attend THE NEWTON SUMMER SCHOOL OF THEOLOGY, and I hereby request the assignment of a room in either Sturtevant or Farwell Hall. In the event of my inability to attend, I agree to notify the committee at once of that fact in order that this assignment may be cancelled. Enclosed find the registration fee of fifty cents.

Name,

Address,

Tear off this blank, sign and send to Professor W. N. Donovan, 45 Paul Street, Newton Centre, Mass., with the registration fee.

As it is not easy to dispose of large quantities of postage stamps, other forms of remittance will be appreciated where convenient.

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THE COMMENCEMENT BULLETIN OF
THE NEWTON THEOLOGICAL INSTI-
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TIN, VOLUME NINE, NUMBER FOUR

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The Newton Commencement

REV. HOWARD B. GROSE, D. D.

In "The Standard" (Chicago) June 16, 1917.

While there was an undertone of seriousness in keeping with the unusual conditions, the commencement of 1917 was one of deep interest and significance. The presence of the alumni in large numbers at such a time was proof of the hold which their alma mater has upon them and of their increasing readiness to respond to her claims. The large attendance of others also shows that Newton is steadily growing in the esteem of the denomination. All of which is due to the fact that under President Horr's leadership the institution on the Hill is doing work of which Baptists may well be proud, and turning out a product that will tell upon the future of our churches. It is well to proclaim the estimate which Harvard puts upon the quality of Newton's instruction and faculty, as seen in the announcement that Newton students are admitted to Harvard courses without conditions, and that Harvard requests for her students the same freedom to take courses at Newton, thus making the relation reciprocal. The Newton curriculum, too, is recognized by educators as of the first grade for theological seminaries, and more than one seminary has taken the present Newton standard as a model.

Spring has been late, but the Hill never looked greener or more beautiful than during the commencement days. The baccalaureate sermon was preached by President Horr on Sunday morning, June 3, at the First Baptist meeting-house in Newton Center, before a congregation filling the spacious edifice.

A member of the examining committee says that he has never had more pleasure in listening to the classroom work than he had on Monday and Tuesday. The spirit of the men and the regard in which they hold their teachers especially impressed him. The report of the examining committee lays

great stress upon the fine character of the work through the year and the manner in which the students have borne themselves in circumstances not most conducive to thoughtful work.

Wednesday was alumni day, with address in the morning at the meeting-house by Dr. S. Parkes Cadman of Brooklyn, in some respects the foremost Congregational preacher of the country. His theme was "The Great Business of Christian Preaching," and he packed into an hour a great many striking paragraphs, not closely related, but good for a prospective preacher to hear and heed. It was brilliant and forcible, evangelical in spirit, revealing the power of personality that after all is essential to preaching that reaches men. Doctor Cadman is chaplain of a Brooklyn regiment, went with his boys to the Mexican frontier, and expects to go with them to France.

By an unexpected twist of events the alumni dinner was given at the Copley Square Hotel; this shortening the time for after-dinner speaking somewhat. The president was first called upon, and made an earnest appeal to every Newton man to cut out all frivolity and equip themselves seriously for the work we have to do. He doubted if God himself could make a worse hell than we have now in Europe. Men are coming back wounded and worse than that, polluted. Never was there such a call for religious and spiritual service as we have today. Not all this is to be rendered by volunteering as chaplains or Y. M. C. A. workers. The call is for service after the war as well as now. He believed that next year in the seminary they were going to have such a spirit of devotion as never in the ninety-three years of Newton's history. Newton never had so many friends as today. The work of raising the endowment fund—now \$125,000 toward the \$150,000 sought—had proved this. He introduced as one most helpful to him in this work Col. E. H. Haskell, who gave \$20,000 of the total.

Colonel Haskell expressed his pleasure in doing whatever he could for an institution so dear to him and so worthy as Newton, under whose influence he had lived nearly thirty years. He spoke of Newton Night at the Social Union on Monday evening, and said President Horr, in his address there, surprised the laymen by his accumulation of facts concerning

what Newton graduates have done as preachers, teachers and missionaries. This ought to be gotten into the hands of every layman. As to the future he had no question, either concerning the country or Newton. He told of the sacrifices made in England and Canada, how readily the colleges responded; recalled what the Civil War meant to his father, as the three sons went to the front. It was a thrilling war speech, and at the close when the Acadia men were called for and ten rose there was plenty of enthusiasm. Secretary Webb spoke briefly, also Rev. F. B. Haggard of Detroit, and then Doctor H. S. Burrage, another veteran, asked with great earnestness if Newton men now had nothing to do but offer themselves as chaplains or hospital men. Were they not citizens with obligations as others? When he was a student and the country's call came, he was one of five seminary men to enlist as privates. He hoped some Newton men today would be in that class. He was on fire. Doctor Horr said a number of the students had already enlisted and a dozen were ready to serve as chaplains. It was a war session all right.

In the evening the alumni address was by Professor Starratt of Colgate on "Thinking in Social Terms." He felt that it takes a great crisis like war to arouse the social conscience. We must realize that social service is a religious question; that religion is to be socialized; and that the task of the church is to stimulate the social nature and subordinate the selfish.

Thursday was lowery but rain did not fall. The procession marched down the Hill from Colby Hall as usual for the graduating exercises in the meeting-house. Alumni and friends filled the house and gave the speakers close attention. The music—organ, harp and violin—was excellent, and the hymns were of the admirable kind President Horr always selects for such occasions. One thing is certain, that no student can go through Newton without knowing what the great hymns of the church are, whether he uses them later or not. The opening hymn, "Who trusts in God a strong abode in heaven and earth possesses," lifted the service at once into the right atmosphere. The prayer by Doctor Hunt, pastor of the church, added to the elevation of thought. And this made a good setting for the speakers. The six addresses were as follows: "The Pastor His Own Evangelist," Ralph Taylor Andem;

"The Twentieth Century Prophet," Arthur Deming Carpenter; "The Church and Internationalism," Ross Chipman Eaton; "The Layman's Responsibility to the Church," Asa A. Morrison; "Safeguarding Democracy," Miles W. Smith; and "The Worth and Welfare of Human Personality," John Henry Webb. The subjects speak for themselves as to up-to-dateness. The manner and style showed careful training as well as natural ability. Nearly all of the six seemed to have a message instead of a piece to speak, and they impressed the audience with their genuineness and sincerity. They have been trained to think for themselves, and worthily represented a good class, numbering twenty-two.

President Horr presented the diplomas, conferring the degree of B. D. upon twenty, and that of master of theology upon Clarence Frank Gifford, Frank Bradley Haggard, Shoichi Douglas Morihira of Japan, and Charles Francis Potter. There was a great outburst of applause when the Japanese scholar came forward. Then Prof. F. L. Anderson gave the final address to the graduates, indicating in what true Christian leadership consists and what they must be if they were to have it in church and citizenship, nation and denomination. It was such a straightforward charge as one would expect from Professor Anderson, and the young men will not forget the admonition to holy boldness, to recognize the psychological moment and act in it, nor the suggestion that in this calling they must be willing to die in a poorhouse if need be. "After all, young men, the only man worthy to be a leader is the cause of Jesus Christ is the man that is willing to die for Jesus Christ, if necessary." We sang, "Who is on the Lord's side?" and the parents, sweethearts and friends gathered about the men with diplomas.

The trustees' dinner at Bray Hall followed, and nearly 400 men and women sat down at the tables. Doctor Watson presided at the speaking, which was pointed and unusually brief, so that all were entertained. The president told of the work of the year and of the relation of the seminary to the war saying that Newton would probably send six or eight men to France before September, awakening great applause as he said, "May God's blessing go with these men and our devotion to our country be enhanced as these brethren bear to France the

love, devotion and sympathy of this whole seminary." The other speakers were Doctor Burrage, class of '67, Colonel Haskell, Mr. Everett A. Greene, son of Stephen H. Greene, who brought in a modest, manly way a layman's message of deep interest in the seminary. Doctor Powell of First Church, Cambridge, who brought greetings from Crozer, and Mr. McNutt of First Church, Worcester, also a Crozer graduate, who expressed his joy in the kind of men that were going out, as shown by the speakers of the morning. It was good and bright speaking all through, closing with a tribute to Mr. Albert L. Scott, the treasurer.

The reception by Doctor and Mrs. Horr at the president's house closed happily the day. At the alumni meeting Dr. T. D. Anderson, Rev. J. C. Robbins, Rev. W. A. Hill and Dr. Henry M. King were elected to the board of trustees, Doctor King to fill the vacancy occasioned by the death of Doctor Bullen. The outlook for Newton was never brighter.

Have Faith In God

By PRESIDENT GEORGE EDWIN HERR

The Baccalaureate Sermon, Sunday Morning June 3.

Text. "Have Faith in God" Mark: 11:22.

Our Lord used these words in connection with the surprise of the disciples at the withered fig tree. They were amazed at the immediate fulfillment of His command. He told them that the secret of control even over the physical world was faith in God. Mountains could be removed by faith.

He used a similar illustration when the disciples were puzzled by the impossibility of forgiving one who had repeatedly offended. Faith in God could change one's seated dispositions.

We do not have to read far in the Gospels to see what a central thing with Jesus is faith. It is the secret of power, the secret of peace, and exercised toward Himself, of the new life He came to impart.

It has seemed to me as if, in these critical days, there was only one subject that I would be justified in speaking about on this graduation Sunday of our Theological Seminary. *The encouragements to faith in God.*

Certainly one of the reactions of this world-shaking conflict upon many noble minds leads to a higher valuation of spiritual realities. The deprivations, the sufferings, the horrors of war are driving men to God. On the other hand, exactly the contrary reaction is taking place in many souls. Men are losing faith. They are unable to believe that there is a moral order or a beneficent purpose in a world in which such things can happen.

Of course the phrase "belief in God" or "faith in God" is not self explanatory. We need to know what manner of God one believes in. There is a conception of God based upon the powers and functions of an absolute oriental despot, bound by no considerations but the dictates of His own whims. There is the scientific conception of God as the Great First Cause from which proceed the ordered sequences of physical law. There is the sentimental conception of God based upon the analysis of a weak and indulgent human fatherhood, and then

there is the distinctively Christian idea of God which Jesus revealed and may be summed up in the single phrase, "The God and Father of our Lord Jesus Christ," the God that Jesus loved and trusted and obeyed and revealed. That is the God that the disciples of Jesus is called to love and trust and obey. He is not an oriental despot, he is not simply a great first cause, he is not a foolishly fond parent. He is the God of righteousness, and of mercy who in the great words of Jeremiah exercises loving kindness and judgment and righteousness in the earth.

We need also to examine the other word in the phrase, "believe in God" or "have faith in God." What is this "belief" or "faith". It is generally admitted that "believe" or "believe in" is an ambiguous rendering of the Greek word, "Belief" over emphasizes the intellectual element in the act. Faith is not merely an intellectual conviction, though it implies that. It is the response of the whole personality to a moral conviction.

Furthermore belief in God not only lies outside of the realm of the senses (I Tim. 6:16), but it lies beyond the region of demonstration, you cannot prove God. There are formidable objections to believing in God at all. The case for faith is by no means so clear as we would like to have it. At the same time there are mighty reasons for believing in God. And whether one throws his fortunes on the side of the objections or on the side of reasons will depend on whether or not he is ready to go beyond what he can see and beyond what he can prove and risk every thing on the undemonstrated and unproved fact which makes its own peculiar appeal to his spiritual nature. It has been finely said that reason does not see the heights of the mountains but it sees the direction in which they lie. Faith is the daring of the soul to go further than it can see, in absolute surrender to its moral convictions. In it there is sound reason and hope and courage.

Three leading modern poets illustrate clearly the three attitudes towards spiritual realities. Matthew Arnold is pre-eminently the poet of agnosticism. His "Dover Beach" represents the despairing outlook, not of the Atheist for he never could have written Thompson's "City of the Dreadful Night," but of the Agnostic, the man who does not know and will not

affirm beyond what he can prove. Tennyson is the poet of feeble faith. He sees the objections but also the reasons and throws himself in a timid way on the side of faith. His anchor has a long cable and his bark swings with the current. Browning is the modern poet of robust faith. He sees the objections as clearly as Arnold. He feels the force of the reasons, but also feels the pull of the great tides of moral intuitions, and he weighs anchor and commits himself to the flood.

The gravity of the present situation is that there is so much in the present world condition which reenforces the objections to Christian faith, as I have tried to define it. The problem of evil, to be sure is not a new one. It gave rise to the book of Job, and we have not advanced much beyond Job in our attempts to find a solution. It is probably insoluble from our present outlook with our faculties. The particular stress of the present problem is not simply that suffering and misery of the acutest kind are more widespread than ever before in human history, but that the whole fabric of modern civilization is threatened. Here in this country we have been strangely lethargic as to the issues of the war. We are only just awakening to the gravity of the situation. Suppose Germany can exact Canada from Great Britain or even the Bermudas, and we are to have the ruthless German Power at our doors, who is so blind as not to discover that momentous changes are to take place in our civilization? The United States begins to see this. But England and France have seen something like this for nearly three years. The spectre of German world power from the Danube to the Mississippi has risen upon European vision. And thoughtful men, mindful of the German ethics of conquest, mindful of Belgium and the Lusitania and of the subordination in the German mind of all moral considerations to military advantage, have been asking, with bated breath, is there a moral order in this world? Is there an intelligent beneficent purpose running through human history? Is there such a God as Jesus revealed and trusted? Can we keep our faith?

Still there are two or three weighty considerations that should be taken into account.

I. For one thing we are to stay our faith by reflecting upon the resources of God. Our knowledge at best is only partial.

We do not know enough or see far enough to interpret safely any historic event especially when it is near our eyes.

It is amazing upon what narrow margins the fortunes not only of men but of nations and ages may turn. A lapse of memory on the part of a parliamentarian, a slip of the tongue on the part of an ambassador, the lack of tenacity on the part of a general may reverse the whole situation. A pebble from a boy's sling makes the pride of the Philistines bite the dust; the breaking of a few pitchers brings the victory over the hosts of Midian, an unreasoning panic brings overthrow to the unconquered forces of Assyria. It is said that at the battle of the Marne the French General was about to order a retreat, but he held on ten minutes longer and, in that interval von Kluck ordered a retreat and Paris was saved. Our best laid plans go amiss; some slight unforeseen disturbance vitiates everything. We pile up our resources and are confident of the outcome, but we cannot match the resources of God. A touch of His finger and all our contrivances are in ruins.

After all we are like children who catch upon the street the torn corner of a foreign newspaper. We have only a part of the story and what we have is in a strange tongue. We only spell out the little shred we have with difficulty.

In Edward Irving's fine figure we know little more of the ways of Providence than the mole burrowing its tiny tunnels beneath the ground knows of the plans of generals and the marchings and counter marchings of armies above its head.

We judge by shreds and fragments. It was hard for France or for the Allies to believe in God those first few days of September 1914, when the German hosts were rushing upon Paris and the French Government was constrained to find a refuge in Bordeaux, but on the 9th of that month when the tide of battle turned on the Marne and the Germans retreated, and since that day have not won an additional square foot in France, it has not been so difficult to believe in Providence. The battle of the Marne is as wonderful as the defeat of Sennacherib before Jerusalem, which the 48th Psalm celebrates. France almost might take that Psalm as a description of the battle of the Marne, substituting Paris for Jerusalem. "The

Kings assembled, they saw it and passed by together, fear took hold of them, and pain as of a woman in travail. God is known in her palaces for a refuge."

When Benjamin Franklin was more than eighty he sat in the Convention to frame the Constitution of the United States. He was too weak to stand and his voice was inaudible, but he wrote his speeches and had another read them. That is why Franklin's speeches are the only ones reported entire. On one occasion when there seemed to be no prospect of further progress because of hopeless discussions Franklin moved that prayer be resorted to at each days opening of the Convention as the only remedy. This is the speech that he wrote out to be read by a fellow member in making that motion: "I have lived, Sir, and the longer I live the more convincing proofs I see of this truth: that God moves in the affairs of men. And if a sparrow cannot fall to the ground without His notice is it probable that an Empire can rise without His aid? We have been assured that Except the Lord build the house, they labor in vain that build it. I firmly believe this and I also believe that without His concurring aid we shall succeed in this political building no better than the Building of Bable."

Is there anything to trust in of which we may be so confident as the Divine resources? Franklin was right. His experience of life had taught him, as Carlyle used to quote over and over again, "It is not in man that walketh to direct his steps." The only sure ground of our confidence is not events, or our interpretation of them, but God.

For though the fig tree shall not flourish
Neither shall fruit be in the vines:
The labor of the olive shall fail.
And the field shall yield no food;
The flock shall be cut off from the fold.
And there shall be no herd in the stalls.
Yet will I rejoice in Jehovah.
I will joy in the God of my salvation.

(Hab. 3: 17-18)

"Though He slay me yet will I trust Him" was the final wisdom of Job. We are more sure of God than of anything else, and we will not let our partial knowledge rob us of our faith.

II. In the second place let us remember that the noblest endowments of these souls that God has made and fashioned in His own image point to the living God. I remember years ago reading the story of an English child who was kidnapped by gypsies and brought up in a gypsy camp. But as the boy became older he developed tastes and longings wholly unlike those of the gypsy children. When he came near a civilized community he was more content, and at last yielding to the inborn impulse he ran away from the camp, and as the story had it was recognized by his parents and came to his own. Man, in this world, is like the English boy in the gypsy camp. He is here, but he does not wholly belong here. He has apprehensions, intuitions, subtle persuasions that he belongs to another order. There is in him a divine heredity that points to another parentage. He is not wholly a child of this world. His environment does not explain him. He belongs to another realm. He is a child of God.

The universality of this persuasion is very impressive. You may talk to men of music or poetry or some of the many forms of art without awakening a universal response. But talk to men of God, of the ruler and friend behind the phenomena of the outer world, behind the sublimity of the mountain, or the majesty of the ocean, or the glory of the spring time, behind the events of history, and the lives of men, and there is a universal response. If it were not so our missionary work would be absolutely hopeless, but because it is so, and man was "made in the image of God" the news of God always makes its welcome.

In Second Thessalonians 3:2 the Apostle says "But some men have not faith." Did you ever think exactly what mood it was in which he could have written these words? He says that, I think, as one with pity would say, "There are some men who are blind or dumb, they lack an essential human endowment; they are deficient, marred, not quite human". To lack faith, to be deficient in this strange power of responding to the invisible, to have no stirrings of the spirit pointing toward the Father that is to be the Gypsy in the gypsy camp and not the English lad of a noble Father. And when men pride themselves upon their insensibility to spiritual realities, what are they doing but pluming themselves upon their defects?

Turn the thought a little and ask what would life mean if these intuitions and suggestions of God which are woven into the human soul were deceptive. St. Paul speaks of "those who have no hope without God in the world." (Eph. 2:12). The Godless life is the hopeless life. I know that is not what some would have us hold. They appear to think that if in some way or other we could get rid of God the world would be a better place in which to live. There would be no accountability to any higher power than ourselves. No obligations to do any thing but to consult one's own will. No fear of meeting God for there would be no God to meet. But is that so? Is not St. Paul right? The very condition of hope is that there is a skilful engineer with his hand on the throttle, within the cab of this flying express. There is a sleepless captain on the bridge of this giant ship as it plunges through the tempest; there is a commander at the head of all the hosts of the material and moral forces, and we can look up and believe that there is nothing so wise or so good as the will of the Lord God.

And as to the fear of meeting God, the very thought of fellowship with Him has been the most uplifting ennobling idea that has ever entered the human mind. It gives significance to life as the preparation for that supreme experience. It interprets afresh the dignity and worth of human brotherhood. It guarantees the eternal life of which Jesus spoke.

I said a few moments ago that our faith in God does not rest upon a demonstration. God will not be found by the conclusion of a syllogism. Nor does this faith rest upon a nice balancing of probabilities. It rests upon the affinity of the soul with God. It rests upon noble impulses, intuition, aspiration, implacable need. "My flesh and my heart faileth but God is the strength of my heart and my portion forever."

The vital matter in coming to faith in God is whether or not we are willing to throw ourselves on the side of the best impulses and suggestions of our nature. Faith in God is like the call of patriotism, that is moving so many hearts to-day. There will always be objections to enlistment. You cannot meet every one of them. You cannot meet all the objections to faith in God, but the time will come, perhaps this week, when your boy will say to you, "I know what it means to you

and to mother to have me go, but I hear the call, I must go." It is so with faith in God. Clear above all objections and difficulties is the mysterious response of the human spirit to God—the call of the soul, and if we are true to the best that is in us, we put our faith in God.

III. I have spoken of the resources of God and the constitution of our own souls as encouragements to faith, but the strongest of all in the revelation of God in the Gospel of Christ.

Nothing can ever take place in the course of human history so absolutely destructive of faith in God as the death of Jesus. Whatever disasters may come to civilization as the result of this war we can in part account for them. No nation has been wholly guiltless of moral wrong, of faithlessness to solemn obligations, of greed, of oppression. No disaster that comes is without some moral relief. In part at least it has been deserved. But the death of Jesus has no such relief. The purest and holiest being was put to death on the cross. God permitted that to take place? And we ask has God any control over events in history or does He care for moral distinctions? Either question implies the existence of a Being in whom it is impossible to put our faith.

But the life of Jesus did not end upon the cross. He triumphed over death in His resurrection. In the great words of our Scripture, "The God of our Lord Jesus Christ, the Father of glory raised Him from the dead and made Him to sit at His right hand in the heavenly places, far above all rule and authority and power and dominion and every name that is named, not only in this world, but also in that which is to come, and he put all things in subjection under his feet and gave him to be head over all things."

It is a fair question whether in making the Cross, the suffering Savior, the isolated feature of the Gospel we have not unconsciously been putting it out of focus. To be sure Paul said, "I determined not to know anything among you save Jesus the Messiah and Him crucified." It is the crucified Messiah, but still the Messiah, and the Messiah because though crucified, the cross did not hold Him, nor the tomb end His life. The cross is a stage in the work of Christ, its culmination is the triumph of the resurrection. The cross is the

battle the resurrection is the victory. The cross would not have been the basis of the reconciliation of men and God if there had been no resurrection. The first disciples had the true insight when they "Went everywhere preaching Jesus and the resurrection."

There is no final defeat for moral and spiritual forces, and the ultimate future of the world is not in the hands of the German Kaiser, and his close ally the unspeakable Turk. The final issue is not in the hands of the French Chambers, or the British Parliament, or the American Congress. The final issue, as John Ruskin once said, is in the pierced hand of Him who raised the slopes of Olivet and scattered the snow upon Lebanon, through whom the world was made, who is the arbiter of all history and the Lord of all souls.

This is the ultimate basis of our faith today in the grave issues that confront our country and the world. The resurrection of Jesus is the pledge of the triumph of moral and spiritual forces. We are going to do everything we can to secure their victory. This nation cannot any longer ignore the gravity of the situation. We are going to realize it anew this fateful week. We cannot believe that anything man can do will be lacking to bring triumph to a cause as just and holy as any that ever brought any nation to arms. But at the same time we do not forget that the race is not always to the swift nor the battle to the strong. "The lot is cast into the lap but the whole disposing thereof is of the Lord."

Our trust is not in "reeking tube or iron shard, the valiant dust that builds on dust." We cry with full hearts "Lord God of hosts be with us yet, Lest we forget, Lest we forget." *Si Deus nobis, quis contra nos.*

Men are thinking about God today more earnestly than ever before in the history of our race. We need three things, wrote a French soldier from the trenches. "Work and bread and God, and God most of all." Yes "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." We need God more than we need bread and in the next few months when husbands and sons and brothers leave for France, when the national peril comes close to every home and business and profession, what shall we do

without God? What shall we do if we think that the moral world has slipped its moorings and is crashing aimlessly and blindly to destruction.

I have spoken of some of the encouragements to faith but there is a demonstration that I trust we all respond to. No man has ever torn himself free from the meshes of evil habit. No man has ever experienced the sense of forgiveness without being conscious of the help of God. In such experiences God is not a speculation or a theory. He is a present reality. How can he doubt God who can say: "He brought me up also out of an horrible pit, out of the miry clay. And he set my feet upon a rock, and established by goings, and he hath put a new song in my mouth. Even praise unto our God?"

My brethren you have a privilege that has opened before no class that ever graduated from this Seminary in all the years of its history. Men are longing to hear about God, they are thinking about spiritual things, and if you can help them to believe in God you have brought them the choicest gift that can possibly come to them. I believe that these years on Newton Hill have qualified you to render a higher service to your fellows than if you had spent them in the study of engineering or medicine or philanthropy. May God help you to bring His strength and peace to the men and women of today who so greatly need it.

Christian Preaching

BY REV. J. PARKES CADMAN, D. D.

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Abstract of an Address before the Alumni Association of The Newton Theological Institution on the Morning of June 6, 1917.

The history of Christian Preaching has illustrated some of the highest qualities of man's unconquerable mind. When God wanted a hard thing done in the world He told it to his accredited ambassadors. These were not men of cloistered virtues who never saw the adversary. Many were cut off in their flower; few knew rest or ease or emolument.

The faithful minister of Jesus Christ has always lived a consecrated life, of which the Cross is the token. He has made endless sacrifices, but no higher form of mortal service has been known. If preaching is a miracle of continuity in well-doing, the character of its divinely commissioned agents has been an equal miracle of grace.

The Christian preacher is to make effective what he knows of Jesus Christ, and Christian experience is the secret of this effectiveness. The man who dedicates himself to preaching and the cure of souls will have his full quota of the deep anxieties that attend an apparently sheltered and placid youth. Fears unique in their intensity; a loneliness more pregnant than that of after-days, ever and anon will come upon him. But the victory is his because he believes that in Jesus of Nazareth God was manifest in the flesh, and that it is his permanent obligation to bow before Him with penitence and faith, and in surrender to His purposes. To have known for himself the divine forgiveness that cancels guilt, is to possess an established proof of the ascendancy of the Divine will which is as clearly supernatural as any word or act recorded in the New Testament.

Above all else, it enables him to distinguish belief in Christ from belief in theories about Christ, and to recognize that faith in His Person, and His Life, and the acceptance of doctrines about that Person and that Life may be two entirely different things.

Indirect evidence, however wisely obtained, is not depen-

dable. The testimony of a man's own spirit is his true credential. This is the more imperative because a great preacher's secret cannot be caught in the drag-net of a homiletical science. Everyone who feels in utterance the power of the world to come is subordinated to its imperial sway. He may not have Beecher's spontaneous imagination, nor Newman's supple style, nor Spurgeon's homely wisdom, nor Dale's unflagging strength, but if he reaches the depth and not the tumult of the soul, and mediates therein the infinite love, he is a phenomenon of grace; the gift of the Holy One to the Church.

Obviously the genuine prophet of God is developed by celestial forces that are not wholly open to our scrutiny. The winds of another climate blow through his soul. Again, he deals in a stupendous revelation of grace and righteousness which moves in regions superior to the systems and opinions of his age. Its radius is inscribed alike through the mystery of Godliness and that of iniquity. It is lost in the vastness of an ultimate racial destiny, either of perfection or of failure.

How can such an embassy be discharged, unless it is, in some sense, an extension of the significance of the incarnation? Surely God will continue to speak through man to men and redeem and upraise man by men. The Apostolic succession is found, as it always has been found, in the evangelical succession. The spiritual authority which built the church, and created the New Testament literature also ordains the preacher. The Evangel faithfully proclaimed, enjoys a secret intercourse with Christ in the Holy Spirit. Without these resources it cannot prosper, with them it cannot fail; joined to them it is inexplicable but redemptive.

Nevertheless, it has a recognizable side. The Word which we preach is not something dark, inscrutable, unintelligible, not a secret that will not yield to patient investigation, but rather a heavenly mystery, formerly withheld, but now made known, unrivalled in the width and splendor of its illumination.

Technical forms, learning, even the richest genius, without the consecration of the Spirit of God will not imbue us with the painful sorrow for humanity, the pity for its waste and ruin, the glad belief in its imminent translation into "the Kingdom of His Son."

Yet we are not to be discouraged because conscious of grave inadequacy, nor allow this to daunt our resolution. At least we have learned that a propensity for preaching should be definitely trained, that we are to know not only what we should say, but how we should say it, and have a vehement longing to say it. The didactic tendency, the courage born of faith in noble ideals, the solicitude for their diffusion are primal incentives in acts of preaching. There is an eloquence in these principles beyond that of the most entrancing discourse, and the younger men have an advantage in seeing to it that their meaning is engraved on a plastic texture.

St. Paul exhorted Timothy that he should suffer none to despise him, but uphold his manhood and self respect by making full proof of his ministry. The advice has never been superfluous. It implies that you refuse to be merely tolerated, or treated as dependents. If equal to your business, you give men as much as you receive from them; and if you excel therein infinitely more. Your duty to them is part of your bondservice for Christ, but it should neither be slavishly conserved nor restrained by apologies. What a minister has to offer, the world needs to heed. And in any case, the virtues of his office are functionized by his personality.

For personality, human or divine, is the gateway of revelation. Hence the prophets of every age have been, as a rule, overwhelming men. Translucent to the light of God they removed the barrier which obstructed in them its illumination. A determination, as of chilled steel, characterized them. Humble and prostrate before their Lord, they were the boldest of His servants before men. Whatever coincides with this Reality; full red blood in the veins, candor and lucidity in the mind, grateful love to Christ in the heart, images the Creator in the preacher and constitutes his pulpit a throne of power. On the common grounds and elemental loyalties of our fellow men in religious affairs our ideals are condensed to an efficient practice, and with a stroke of good sense we reach the heart of the preaching problem.

The effects that count in the pulpit are produced by broad relationships, and simplified emotions, more than by subtleties and semi-tones. Preachers, while divinely called, are exactly the men whom it is needful to see as human beings, for of all

kinds of service theirs is the most personal, instinctive and intuition. And in proportion as they gain a firmer grasp upon their true mission they will comprehend what is natural, honest and direct and cultivate the manhood that exhibits these qualities.

Study the stalwart and solid men, esteemed by their fellows, filled with a consuming desire for service rather than reputation, vieing with each other in a ceaseless contest for the reward of those who turn many to righteousness, and you will find in them an irrefutable argument for the validity of Protestant orders. They plead for the matter we like best; for the necessity of faith, for the brave acceptance of life, respect for its mysteries, fulfilment of its duties, for the worth of character and the moral seriousness and sanity of human relations with God.

He comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth, or honors, or for worldly state;

* * *

Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence of peculiar grace;
But who, if he be called upon to face
Some awful moment to which heaven has joined
Great issues, good or bad, for human kind,
Is happy as a Lover; and attired
With sudden brightness, like a man inspired,
And through the heat of conflict, keeps the law
In calmness made, and sees what he forsook.

Thinking In Ultimate Terms

BY PROF. FRANK AUBREY STARRATT

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Abstract of an Address to the Alumni of The
Newton Theological Institution on the Evening
of June 6, 1917.

One of the outstanding features of our modern religious life is the consideration given to our social relations. We find a new emphasis placed upon the ancient virtues of kindness and helpfulness. There is an insistent call for men to dedicate themselves in self sacrificing service to their fellow men. It is placed before every man as a duty to subordinate his own individual interests to the good of society or of mankind. It is just as clearly taught that it is only, as the individual does thus relate himself to society, that he can himself come into his own spiritual heritage, that he can appreciate and appropriate the highest and best human values. This is the modern interpretation of that paradoxical saying of Jesus: "He that saveth his life shall lose it; but he that loseth his life for my sake shall find it."

To many people this is the whole of religion, and they claim to find in it the satisfaction for all of their religious needs. It is carried forward in the spirit of heroes by some of the choicest spirits our modern age knows. Whatever we may think as to its relative place in religion we will all confess it as being distinctively religious.

As one endeavors to live out this principle, to make a practical application of it in daily life, he becomes painfully aware of the fact that the social order in which he lives is constituted according to an altogether different principle and conforms to a different ideal. The world of industry, of commerce, the whole social order has been built on the principle of each one seeking first his own good, and then adjusting himself to his fellows and to conflicting interests, as best he may.

In recent years there have been those who, seeing the evil growing out of a system so constituted, have tried by legal enactment to reconstruct the industrial world upon another basis. But the present system is the slow growth of centuries. It is the only experiment in social and industrial organization,

on a large scale, the race has made. Hence, thoughtful men, equally aware of its evils, hesitate to undertake such a fundamental reconstruction of human society as this would mean. They also see that our industrial system, if it is to keep the world supplied with the things necessary for its comfort and efficiency, must be driven by some deep-lying, fundamental human impulse that will keep man steadily at his task. Such an impulse is found in the self-seeking instinct. No other seems to be available for this purpose.

The question naturally arises; is there not in this complex human nature which we possess some natural instinct, which, if stimulated and called to the fore, might not of itself form the necessary connection to the egoistic impulse?

We have before us in the greatest war the world has seen some light thrown on this matter. We have seen men by the million going to almost certain death or mutilation, not for individual gain but for the social good. And this is not a new thing in the history of man, nor is it a condition that has been brought about in civilization. The fact is that the average, normal man would rather endanger his life in battle than to permit a serious evil to come to the social group to which he belongs. There is something in the very nature of man that compels him to do this.

It has been claimed that these men who are willing to fight for this country are not willing to sacrifice their personal interests for its good. This contention is true in times of peace, but it is not altogether true in times of war. We find, for example, that now in the countries at war, the people not on the battle line are willing to forgo what they consider to be their personal and individual rights for the sake of the general cause.

In times of peace the social order is taken as a matter of course. One is born in it and it persists with slight variation through the years. It is part of the solid environment of life, as much so as the physical features of the world in which one lives. It makes no strong, direct appeal to men to act in its behalf. On the other hand the strongest possible influences are brought to bear upon him urging him to immediate action in behalf of his own private interests. The very necessities

of the case impel him to assert himself among his fellows. Rewards are offered appealing directly to his individualistic impulse, calling forth a response that is self assertive and unsocial in its character.

In times of war, however, this group-life is threatened with disaster. The alternative is sharply drawn, either disaster to the social order or the subordination of the individual in its behalf. This threatened violence to the common life awakens in man a new attitude toward it. The average normal man responds with little hesitation, ready to make any sacrifice which the situation demands. War makes a direct appeal to the social instinct. Peace stimulates the individualistic instinct.

In view of such facts one of the fundamental problems of social is the reconstruction of the social order, or of our thoughts about it, so that in the common life of peaceful times men may perceive and feel the facts of social life in such a way that they constitute an appeal to the native social instinct of man.

The first step in this reconstruction of thought would be to think over social, industrial and religious problems in tones of ultimate value, rather than in secondary and derived terms. You remember the occasion when Jesus was rebuked for allowing His disciples to gather a few ears of wheat on the Sabbath. Jesus answered the charge by saying they were dealing with the matter in the wrong terms. They were judging human action by the law of the Sabbath, forgetting that the Sabbath was made for man and not man for the Sabbath; that the Sabbath itself must be judged by the contribution it makes to human values. Then Jesus demands that the Sabbath question be discussed in terms of human life, and not human life in terms of the Sabbath. He will not allow the issue to be confused by confounding means with ends. He compels His opponents to think in the ultimate terms of the problem, and these are for Him personal terms.

Any problem can be stated in terms of human life and you do not have the ultimate formulation of the question until it is thus stated. Man looks out upon the world about him, and is interested in it, not for its sake, but for his sake. He

seeks in it means by which he can satisfy his own needs; he seeks to make it minister to his own end. He studies the forces of nature that he may control these in his own interest. Impelled by this motive man has slowly built up through the centuries the sciences, the various arts, the political, social, industrial and religious institutions of our modern world. So that the end is always a human end and the ultimate situation is always a social one. But in the development of these institutions, these departments of human activity, have become extremely complicated. They do not go directly to their goal; there are many intermediary steps so that the goal is often lost sight of, and some of these secondary and instrumental ends are taken as the goal itself. We need to correct this; to think our problems through until we come to ultimate terms.

Some progress is making in this direction with excellent results. In the long development of legal institutions the law came to have a certain independent value. In its administration the chief care was to maintain the dignity and integrity of the law. The man on trial was charged with breaking the law and was judged in terms of it. In recent years there has come a decided change in this situation. We are coming to think this whole matter in social terms. The transgressor is not confronted with a broken law, but with the reality this represents, violence to a social order. The end sought is to help the culprit to feel that his offence is an injury to the common life which he shares; to awaken in him a personal interest in that common life and loyalty toward it. When we have gone the whole length of disentangling our legal and governmental problems from the web of conventionality that has been woven about them, and learn to think them in terms of social welfare, then the whole machinery of the law may become a means of appealing to the social instincts and of calling forth social reactions.

Take our industrial life as another example. The industry of the people has but one end—that of supplying human needs. The real value of property is found in the contribution it makes to human welfare. The industrial system of a primitive people was a very simple affair; it was also a social affair, the tribe or clan cooperated in industrial enterprises. Now this industrial system has become exceedingly complex. Private

ownership in property has tended to conceal from us its social nature and industrial problems have been thought in terms of money values and of individualistic rights. It is becoming even more clear, however, that property performs a social function, and must be translated into personal terms; that the industrial problem can only be treated in a fundamental manner when it is thought out in terms of social relationship; the conflicting interests cannot be adjusted until such adjustment is made on the basis of the individual to society. When the social function of property is clearly recognized and men come to think their business enterprises in terms of social value, then loyalty to the common life of society will become a business principle, and men will be made to feel their obligations to the group life.

But this whole matter is at heart a religious matter. Jesus has summed up the content of religion in the statement that it is to love God with all our powers and our neighbor as ourselves. Upon the church rests the great task of getting people to love God and their neighbor. Experience teaches us that it is much easier to get people to love God than to get them to love their neighbors. For in the common experience of life God makes his appeal directly to the heart of man, and there goes forth a response that is more or less instinctive. The religions of the world bear witness to this fact. But the neighbor does not make the same appeal to us, except in times of crisis. He comes to us in common life as a competitor, as an object to be exploited. Our true relation to him and to the common life in which we participate is concealed from us. In ordinary times there is nothing in our common every day life that evokes a feeling of social interdependence, our social impulse is not called forth. As a result the religious appeal to love our neighbor as ourselves comes to us as a command; it is accepted as a duty, but it does not awaken an emotional response in us; it does not get an adequate reinforcement from the native human instincts; it remains something foreign to us. If the Church could present our common human life in such way as to awaken the social impulse in the individual, and present the duty of love and service to others so as to put behind this duty the social instinct then a distinct advantage would be gained. It is just here that this principle of thinking religion in ultimate terms will be of distinct value, for fundamentally

the teaching of religion is not the imposition upon humanity of an external authority and an external order, but an adjustment of human conditions, and in making this adjustment it lays especial emphasis upon the social instinct.

Religion has always been under the temptation of dealing with symbols as though they were real things. Many of our religious terms do not convey to the average mind any clear definite meaning. These terms have emotional value because of long use and sacred associations. There is a strong tendency to treat them as finalities with the result that thinking stops with them and the masses of religious people never pass behind these symbols to the realities; do not come to an understanding of the situation more or less concealed by these terms. If we should think our religious problems in terms of their ultimate values we would be compelled to use personal and social terms. If we would expose the realities which lie concealed in our conventional religious expressions we would have to define them in terms of social relationships and make an appeal to the same fundamental human impulse to which national danger appeals—the social instinct.

An illustration of this matter may be derived from our teaching concerning the Christian Virtues—Justice, Mercy, Kindness, Truth. These terms describe social acts and have no meaning apart from such acts. There has been a tendency to treat these qualities as though they were realities existing in their own right apart from the acts to which they belong. Influenced by an ancient philosophy we have even thought of these as transcendent realities, eternal truths, which have descended upon us from some superior region. The authority of the moral commands has sometimes been thought to be derived from their source in this supra-earthly sphere. Whereas these virtues have their origin in our human intercourse with each other; their value has been learned in our long human experience, and their authority rests upon the facts of social life. They represent our ideal of human conduct. These virtues seen in their ultimate meaning present a social situation in which the appeal would be directly to the social instinct. This is ordinarily hidden from us because we think of them as moral attributes, and forget that they are first of all qualities of social acts deriving their meaning from a social situation.

It seems to me if we could get behind the conventional forms of religious expression and think in the terms of the realities which they represent, we would be dealing with the common facts of life. We would have to carry on our propaganda in terms of personal and social life. It would necessitate an exposition of the social nature of man, of the mutual interdependence of our common life. As the Christian appeal to love God finds a more or less natural response in the heart of man, so the appeal to love one's neighbor, to devote self in sacrificing labor for the welfare of others, would call forth a response from the social impulse which is also native to man. Thus there would be brought into cooperation with the religious impulse, in our common every day life, a force for righteousness which ordinarily is quiescent, but which in times of crisis is called forth, and which then manifests its elemental power in a striking fashion.

Leadership

BY FREDERICK L. ANDERSON, D. D.

An address to the graduating class of Newton
Theological Institution, June 7, 1917.

As you believe and as we believe, God has called you to be leaders of the churches, leaders in the kingdom of God, leaders of the moral and spiritual forces of our age. If perchance any of you has chosen this position for himself, has grasped at it as a matter of selfish ambition, he is doomed to a shameful failure, for Christ, who is above us all, has said that he who exalteth himself shall be abased. Happy is he who like Moses, Isaiah and Jeremiah has hesitated to yield to the divine call, because he understood the greatness of the task and his own intellectual and spiritual inadequacy, and only at last has felt himself compelled by the divine urgency, which guarantees the divine guidance and power.

We can hardly overemphasize our need of trained leadership. Like the new American Army, our acutest necessity is thoroughly capable officers. Every theological seminary is nothing less than a spiritual Plattsburg. America and our denomination especially are in gravest peril for the lack of competent leaders.

Your task in leadership is the most difficult of all, for you must lead a democracy, free men who have learned to think and to act for themselves. Just as a Czar's job is vastly easier than that of an American President, so the task of the business man who can employ and discharge is far less difficult than that of the pastor of a church of independent Baptists who have never been in subjection to any man, and the part of a general who can shoot the soldier who disobeys him is child's play to the part of the denominational leader, whose only recourse is persuasion. In the democratic sphere the only authority available is that of reason, love and spiritual power. Right here lies the fundamental distinction between a leader and a "boss."

If you are really to lead, your democracy must have absolute confidence in you, in your character, your loyalty to the cause, your wisdom and your courage. In your position you cannot escape and should not wish to escape a pitiless publicity.

The limelight will play on every act of your lives. There is nothing which you hide, which shall not be revealed. What you say in the secret chamber will be proclaimed on the house-tops. Never write a letter which you would not be willing to see printed on the front page of the Boston *Herald* the next morning.

If you are to maintain the people's confidence in yourself as a leader, you must beware of every trace of selfishness. No self-indulgence, no little ambitions, no self-will which insists on its own way or the ruin of the cause! Remember that in the fight for righteousness little failures may be great treacheries. Leaders must be first in devotion, in danger, in self-sacrifice, in toil, else they simply do not lead. Never think of yourselves as directors of others' energies. The difference between a director and a leader is basic. I once had an old farmer deacon, who read and wrote only with difficulty, but had finely disciplined himself nevertheless. He was the most successful farmer in the county, and the young men came from miles around to learn how he did it. He once revealed his secret to me: "The other farmers give their hired men directions and send them here and there, but I meet my men on the minute in the morning; I say, 'Come on, boys,' and am the first man over the fence and in the field, and I see to it that no hired man of mine ever beats me in the amount of work done in a day." He was a true leader of men. The word of the true leader is never "Go," but, "Come on."

Another prime quality in a leader is sympathetic knowledge. Imagination is simply indispensable in your task. If you are to have influence, you must know your democracy, understand the currents of their thought and feeling, divine what is in the back of their heads and at the bottom of their hearts, keep *en rapport* with them. McKinley was probably the finest example of the American statesman who knows the people. He always had his ear to the ground and guessed with almost uncanny certainty what the next popular movement would be. Yet it is certainly open to question whether after all he was not a follower of public opinion rather than a leader of it. Lincoln was hardly less a master in the art of

knowing the real sentiment of the people than McKinley, but he had the higher originality and courage, which has a vision of the future, shapes the public mind to the nobler ideal, and dares to step out in advance of the crowd.

But we must know sympathetically the whole situation as well as our own democracy, must have the facts just so far as possible and must visualize their true correlation. And this will include the minds and feelings of our opponents, if we have any. We should always be able to see things from their point of view as well as from our own, and even, if necessary, to be able to construct their argument for them. This sympathetic knowledge of the situation, our democracy and our opponents constitutes the background of wisdom, and gives the leader the power to seize on the psychological moment for action. Just at this critical point the leader who lacks in imagination is sure to fail. We must be neither too eager nor too slow. Sometimes, despite storms of protests, we must wait as Joffre did for the blow at the Marne. The leader must be the familiar friend of patience at such a time. And yet when the fateful moment comes he must instinctively and surely recognize it and must act. Oh, the multitudes of leaders who fail here, who do not know their points, do not recognize opportunity when it stares them in the face, and who let all their chances of success slip through their fingers, sometimes from sheer dulness and sometimes through indecision.

And this brings me to the last great quality of the leader, capacity for action and decisive action. Indecision is mostly due to cowardice. Courage and boldness are after all the greatest wisdom. Too long have we sung the praises of tact and diplomacy. They are necessary and good. We cannot get on without them, but they have lately been the cause of more failures than successes. Judiciousness has covered a multitude of sins. What we need is to see with the generals at the front in Europe the value of the offensive, and the danger of letting the initiative slip from our hands. We need more courage for decisive action, after study has not entirely cleared the situation and cannot do so.

Oh, but you say, think of the responsibility! Aye, think of it, consider it well, see it in all its length and breadth,

stagger under the thought of it, and, then, forgetting "safety first" and remembering the greater responsibility of inaction, take it. Your act may lead you to victory or the poorhouse, but be a man anyway. The lilt of an old Scotch song often goes through my head:

He either fears his fate too much,
Or his deserts are small,
Who will not put it to the touch
To gain or lose it all.

This translated into Christian language means, "Take the cross, and follow me." The Christian leaders are not like modern generals, who work in safety far behind the lines, but like the old colonels, who used to lead their regiments into battle, the shining mark for the enemy's bullets. We cannot escape. Our only possible safety is in courage. No man has a right to lead a great cause, especially to be a leader in the cause of Christ, unless he is willing to die for it.

The Record Of Newton

By PRESIDENT GEORGE EDWIN HERR

*Abstract of an Address at the Boston Baptist Social
Union on the Evening of June, 4, 1917.*

Newton is not sending out an "S. O. S." call. Its outlook was never brighter than it is today. The number of its students is satisfactory and their quality is excellent. The physical equipment is in good condition. We have spent many thousands of dollars on it within the last few years. This year we put in two one hundred horse power boilers for the heating plant. And Newton is out of debt.

Its curriculum has been thoroughly revised and modernized. It has received the cordial endorsement of many eminent educators. It has served as a model for several other Seminaries.

Our standards are sufficiently indicated by the fact that Harvard University, without cost to us, has opened its courses to Newton Seniors with a standing of 85% and in revising the agreement a few weeks ago Harvard stipulated that Newton courses should be opened on the same terms to Harvard students. Recently too, the famous Williams fellowships at Harvard of \$500. a year were opened to the competition of Newton students.

There is however, one fact in connection with the history of Newton that I am ashamed to mention. It is this: we are spending less for instruction than we are for up-keep. I alluded to the fact that we are out of debt. We are glad of it, but do you know how this has been accomplished? By the most painful economies in the expenditure for books and instruction,—the things for which we should spend money. We are out of debt but at a cost of which I am thoroughly ashamed. The expansion of costs has been in the care and up-keep of buildings, the retrenchments have been on instruction. It is plain that this policy cannot continue. For one, I would be unwilling to undertake to maintain Newton's present position much longer under this policy. It cannot be done.

We asked the Board of Education of the Northern Baptist Convention to look into our situation. They reported that we should add \$500,000 to our Endowment by the centennial of the Seminary in 1925 and that we needed \$150,000 at once to maintain our present work with a very moderate expansion.

We are now engaged in raising that \$150,000. And I have to report that we find that our Baptist people believe in Newton, they appreciate its worth and love it and are opening their hearts and purses to its appeal.

The confidence that Newton has inspired is happily shown in the recent gift to fund of \$20,000 by Col. Edward H. Haskell and of \$10,000 by Mrs. Stephen Greene and her four sons in memory of their father, so long a trustee and loyal supporter of the Seminary. These gifts come from those who live near the Institution and constantly witness its work.

Is this work Newton is doing really worth while? I want to face that question squarely. There are 1296 Baptist Churches in New England. More than two hundred came to us from the Free Baptists. There are about 1050 regular Baptist Churches in all New England States. Not all of these by any means have pastors. There are about 350 Newton graduates settled in New England. It is fair to say that Newton provided from one-half to three-fifths of all New England Baptist pastors. Why do we not provide four-fifths? Well, one reason is that we cannot hold that a Newton graduate who is called to an important pastorate outside New England, should feel obliged to stay in New England at a starvation salary, simply for the sake of staying in New England. There are now more than 700 Newton graduates at work outside of New England.

This is what Newton is doing on the home field. Do you know what it is doing on the Foreign Field? Last December we attended the funeral of John L. Dearing. A Japanese gentleman recently said that since Commodore Peary opened the gates of Japan to the Western world no English speaking man had done so much for Japan as John L. Dearing. He was trusted by Count Okuma, the Japanese Premier, and was the intimate of Japanese Statesmen. And Dearing was a graduate of Newton of the class of 1889. If Newton had done nothing but given Dearing to Japan, that gift would have justified every dollar that has been spent on Newton from 1825 to the present day.

And who is at work in Japan now? You know them. J. A. Arthur, C. K. Harrington, E. J. Jones, S. W. Hamblin, F. C. Briggs, D. C. Holton, C. B. Tenney, John A. Foote. Every one of these men is a Newton graduate.

Probably the most successful mission of the Protestant churches in the whole world is the Burmese Mission of the American Baptists. There is nothing else to compare with it. There are 1000 Baptist churches in Burma, about as many as in all New England, and the Burmese churches are quite as largely supplied by pastors as the New England Churches. The Burmese Mission was founded by Judson. Judson was a graduate of Andover Seminary. After Judson became a Baptist, the relations between New England Congregationalists and Baptists were somewhat strained. New England Baptists said we cannot educate our ministers and missionaries at Andover Seminary. We must have a seminary of our own. That is why Newton was founded in 1825. Do you know who the men are who have carried on the Burmese mission? They are men who did not go there for a vacation trip. They did not use their missionary appointments as a step to something else. They went to Burma to stay, to spend their lives. One would almost think Burma was a health resort judging by the years men spent there. Recall some of these men.

Francis Mason was 54 years in Burma.

Thomas Simons 44 years in Burma.

Nathan Brown 54 years in Burma.

E. A. Stevens 54 years in Burma.

D. A. W. Smith 53 years in Burma.

E. O. Stevens 46 years in Burma.

Alonzo Bunker 48 years in Burma.

J. N. Cushing 48 years in Burma.

B. P. Cross 42 years in Burma.

H. W. Hale 36 years in Burma.

W. F. Armstrong 43 years in Burma.

E. W. Kelly 34 years in Burma.

W. F. Thomas 36 years in Burma.

L. W. Cronkhite 34 years in Burma.

And every one of these men was a graduate of Newton Theological Seminary. Do you wonder that there are strong and beautiful ties between the bazaars of Rangoon and the rice fields of Mandalay and Newton hill in far off Massachusetts by the shores of another ocean? And who are the men who are carrying on the work there today? You know them, Morrow, Webster, Crawley, Case, Cummings, Turner, Mc-

Curdy, Vinton, Marshall, Safford, Glendenning, Ingram, Weeks, F. M. Armstrong, E. N. Armstrong, Condict, Roberts, every one of these, and a good many more graduates of Newton Theological Institution.

Time will not allow me to mention the work of other Newton men in Asia, but the Baptists can never forget that the largest in-gathering of a mission in modern times was the direct outcome of the work among the Telugoos of Lyman Jewett, a Newton Graduate of '46. Newton men have given 2,250 years of service in Asia of which 1,033 was given to Burma, and Newton men have translated the Bible into ten of the principal languages of Asia.

I need not delay a moment to emphasize the need of thoroughly trained men in the pastorate and in missionary service. One certain result of the great war is that the day of the Jack-of-all-trades has passed. Germany has accomplished so much through scientific efficiency. In the competitions of the new age, the experts, the trained man, will come into his own. There will be no place for the undisciplined. And can we believe that the Christian Church will be willing to trust the supreme interest of human life to ignorant and incompetent tyros? Our own foreign society has taken the right course in restricting its appointments of men who are to serve abroad to those who have the training of a thorough college and Seminary course.

Newton has had one peculiarity—It has graduated many eminent pastors, like Hague and Neale and Boardman and Magoon and Brackett and A. J. Gordon and H. F. Colby and Benjamin A. Greene, but it has had this peculiarity, it has graduated so many leaders. The eggs Newton has brooded in its nest have hatched an unusual number of eagles. Let me mention some of them:

Barnas Sears, *President of Newton and of Brown University.*
Ezekiel G. Robinson, *President of Rochester Seminary and Brown University.*

Martin B. Anderson, *President of the University of Rochester.*
Ebenezer Dodge, *President of Madison University, now Colgate.*

Henry G. Weston, *President Crozer Seminary.*

Henry E. Robins, *President of Colby College.*
 G. D. B. Pepper, *President of Colby College.*
 D. A. W. Smith, *President of the Karen Theological School.*
 J. N. Cushing, *President Rangoon Baptist College.*
 E. B. Andrews, *President Brown University and of the
 University of Nebraska.*
 Albion W. Small, *of the University of Chicago.*
 Allen Hoben, *of the same University.*
The Hamilton Professors—Burnham, Estes, Allison, Starrett—all graduates of Newton.
 Geo. E. Merrill, *President of Colgate.*
 Alvah Hovey, *President of Newton.*
 Samson Talbot, *President of Denison.*
 Shailer Matthews, *Dean of the Divinity School, University
 of Chicago.*
 W. H. P. Faunce, *President of Brown.*

Our great Home Mission work is now principally in the hands of two Newton men, L. C. Barnes and J. L. White, and our foreign Secretary is Joseph C. Robbins. The men I have named have not only been denominational leaders, they have been leaders of the whole Christian life and thought and enterprise of our time.

The service that Newton has rendered and is now performing is absolutely fundamental to the work of the Christian. Take our five year program. What does it mean to raise millions for church extension and missions if you do not have the trained men to preach the gospel and build the Christian institutions? We need money but money alone will not bring in the Kingdom. We need men who according to Jesus are "the seed of the Kingdom" and there is no more fundamental use of money than to put it into the training of men to do the work of the Kingdom.

It may be of interest to speak of some of the details of the financial conduct of the Seminary. Our accounts are audited every month by a chartered accountant. The yield of our investments is 4.7%. We submitted our investments recently to the scrutiny of Lee, Higginson & Co., and they reported that they considered them as remarkably sound and they had no special suggestions to make. Our only losses worth speaking

of over a considerable period were on twenty-five shares of the New York and New Haven stock, and those losses were more than made up by profits on bonds.

Mr. John D. Rockefeller, who gave to Newton the largest sum it has received from a single donor is reported to have said that he felt, that in view of the history of the Seminary and its splendid service to New England churches, this \$150,000 for which the Seminary is now asking, should be contributed wholly by New England Baptists. Is not that a just judgment?

The work the Seminary has done at home and abroad and its financial administration merit we believe, the confidence and active support of our whole New England brotherhood.

Newton has more enthusiastic loving friends today than ever in its long history. And Newton has proved one thing. In the language of the street it has "delivered the goods." It has shown that it has known how to turn money into Christian character and service and leadership. Its crown is full of jewels that Christ Himself has placed there by His blessing on Newton's work.

June
1917

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Bulletin / Newton
Theological Institution

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June
1917

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THE INSTITUTION BULLETIN

Issued by the Newton Theological Institution at Newton
Centre Branch, Boston, Massachusetts, four times
a year, December, February, April and June,

The Newton Summer School of Theology

June 11-21, 1918

The Newton Theological Institution
Newton Centre, Mass.

Lecture Courses

BY

PRESIDENT GEORGE E. HERR
Some Aspects of the War

PROFESSOR JOHN M. ENGLISH
The Personality Needed in the Pulpit of To-day

PROFESSOR FREDERICK L. ANDERSON
The Sermon on the Mount

PROFESSOR WINFRED N. DONOVAN
Turning Points in the History of Israel

PROFESSOR HENRY K. ROWE
Reconstruction after the War

PROFESSOR RICHARD M. VAUGHAN
The Christian View of Sin

PROFESSOR JAMES P. BERKELEY
Apocalyptic Literature

SECRETARIES HUGH A. HEATH & WILLARD E. WATERBURY
Problems of Federation

VOL. X

THE INSTITUTION BULLETIN
Newton Centre, Massachusetts
April, 1918

No. 3

Summer School of Theology

The Purpose

The Newton Summer School has proven its usefulness in meeting the needs of New England pastors. The school is to be conducted this year because of a firm conviction that as never before Newton must render to the pastors her best service that they in turn may render to the church the highest type of spiritual leadership. This year's session is a matter of patriotism and devotion to the Kingdom of God. The issues of the day involve the whole human family and all future history. Christian institutions and messengers are called upon to face these issues solemnly and by severest application acquire the clearest insight. Such as School a Newton conducts furnishes the mental invigoration, practical guidance and spiritual refreshment needed at this time. The lectures will endeavor to bring:

1. Breadth of View. The great issues demand a world vision. Christian ideas and work must be characterized by that largeness of outlook which is essentially theirs. A glance at the topics will show how central this purpose is.

2. The Message of the Bible. What is the message of the Bible for these times? The great fundamental themes which are of eternal significance will be considered in relation to the problems of the day. Nothing is more important than the proper use of the Bible for the present situation.

3. The Qualities of Leadership. The vision which fills men's hearts is that of a better day. If that is to be realized it must come under Christian leadership. This calls for the intensive cultivation of the qualities of leadership.

The Method

Each day begins with devotional services in the chapel. During the forenoon three lectures are given, at 8.30, 10.00, and 11.30. There is a half hour between the lectures for questions and personal consultation with the professors. In connection with each of the lecture courses students will find lists of books and articles relating to the topic. These may be consulted in the Library, which will be open each day to give opportunity for study.

The afternoons are in general free for reading, recreation, or trips to Boston and its historic suburbs. At seven o'clock in the evening a prayer meeting is held on the Library steps. This meeting rich in spiritual power is one of the outstanding features of the School.

Following this, at eight o'clock, an address is delivered in the Chapel by some man of prominence. The opening address this year will be at eight o'clock, Monday evening, June 10. It will be given by Rev. Geo. R. Stair, of the Dudley Street Church, Boston. He will speak from notable evangelistic achievements in his own church and in the army Y. M. C. A. It is not possible to make definite announcements for all evenings. Dr. Herbert J. White will come from Hartford with one of his stirring messages. Rev. Geo. F. Harvey, the "Dean of the Summer School" will come from Camp Devens for an evening if possible. We are hoping that President George W. Coleman of the Northern Baptist Convention will bring us a message from France. His itinerary is not certain as we go to press. Other strong speakers are being negotiated with. The usual evening will be given to City Missions visitation, and a Friday evening will be spent with Dr. Hunt and the Newton Centre Church.

Courses of Study

PRESIDENT GEORGE E. HERR

Some Aspects of the War

This series will deal with a number of the larger phases of the present crises. The Moral Issues of the War. The Implications of Democracy. The Balance of Power and the League of Peace.

PROFESSOR JOHN M. ENGLISH

The Personality Needed in the Pulpit of Today

The question of the qualities of leadership which are necessary for Christian leadership, but especially those needed for meeting the situation produced by this world catastrophe.

PROFESSOR FREDERICK L. ANDERSON

The Sermon on the Mount

This will be presented in such a way as to bring out Jesus' views of humanity, liberty, democracy and war.

PROFESSOR WINFRED N. DONOVAN

Turning Points in the History of Israel

How great international crises affected the chosen people and their message to humanity.

PROFESSOR HENRY K. ROWE

Reconstruction After the War

Special attention will be given to political, industrial and religious reconstruction, both national and international.

PROFESSOR RICHARD M. VAUGHAN

The Christian View of Sin

The world situation is forceful testimony to the reality of both sin and sacrificial love. The origin, nature and remedy of sin will be considered in the light of scripture.

PROFESSOR JAMES P. BERKELEY**Apocalyptic Literature**

This will be studied in the light of its historical situation. The main themes will be carefully analyzed and the apocalyptic program discussed. Special attention will be given to Daniel.

SECRETARIES HUGH A. HEATH AND**WILLARD E. WATERBURY****Problems of Federation**

They will treat some of the problems of Federation which are becoming more urgent in the present crisis.

Opportunities

The whole equipment of Newton is at the disposal of students, its beautiful campus, such a charming spot in June, its well-appointed dormitories, its excellent library, the tennis courts and ball field, and last, but not least, its faculty. All are at the service of the School.

And Boston is at hand, with its peculiar wealth of opportunities, educational and religious. In the afternoons pilgrimages may be made to many points of historical interest and visits to the great educational institutions. Those who wish may study the methods of religious and social work in a metropolis. There is also the opportunity on Sunday for hearing the great preachers of Boston and vicinity.

Expenses

These have not been advanced. The faculty is forgoing any remuneration that we may maintain the inclusive charge of fifteen dollars. This covers tuition, room, and board at Sturtevant Hall, beginning with supper on Monday, June 11th, and ending with dinner on Friday, June 22d. Students who attend only the day sessions and expect neither room nor board will pay a fee of five dollars. No rebates are allowed, but arrangements may be made in advance for half time or less.

Dinners may be obtained in the dining hall at thirty-five cents a plate. The expense of the evening visit to the city missions is included in the charge of fifteen dollars.

Financial Aid

Most of the New England conventions are ready to aid missionary pastors who feel unable to meet the entire expense. This shows the value which experience has led the secretaries to place upon the School. The plans for aid are not uniform, but there is some plan for aiding a limited number of men from each of the New England states. An inquiry sent to a state convention secretary will secure the details for his state.

Registration

It is important that prospective students register at an early date. Reservation of rooms may be made in advance by signing the enrolment blank on page 7, and sending it to the Chairman of the Summer School Committee *together with a fee of fifty cents*. This will enable friends who so desire to room together. The rooms consist of suites of a study and two bedrooms. Everything is provided by the School, including even soap and towels.

How to Reach Newton Centre

Newton Centre should be sharply distinguished from Newton, Newtonville, and all the other Newtons. From the South Station, Boston, frequent trains run to Newton Centre *via the Highland Circuit*. Electric cars from Park Street to Lake Street connect at Lake Street with the Newton Highlands cars which pass through Newton Centre. Beacon Street, Newton Centre, is the stop for the Institution.

Correspondence Courses

The attention of the pastors is especially called to the fact that the Institution has assumed from the Free Baptist Pastor's Correspondence School the responsibility of providing courses by correspondence for the benefit of Baptist pastors. They

are intended primarily for those who have not enjoyed many educational advantages. In no sense are they equivalents or substitutes for regular courses. Two methods are offered.

1. Courses for Reading. Upon application professors of the Institution will recommend books on their departments in general, or upon special topics in particular. From each student who enrolls in these courses three quarterly reports of books read will be expected, with brief comments upon them. A fee of two dollars will be charged for each course.

2. Courses for Study. These would involve more labor. The general method would be the reading of one *general* book in each course selected, and making a special study of *one topic*, with an essay of not more than 2,500 words, the essay to be submitted not later than December 15 of any year. These essays will be corrected and returned. Six courses satisfactorily completed will entitle a student to a certificate from the department. A fee of five dollars will be charged for one course, six dollars if two courses are taken.

For further information see the catalogue pp. 64-66 or address Professor Henry K. Rowe, 32 Oxford Road, Newton Centre, Massachusetts.

Communications

Address all communications regarding the Summer School to

Professor W. N. DONOVAN,

Chairman of the Committee of the Faculty,

45 Paul St., Newton Centre, Mass.

On arrival report to Professor Donovan in Room 2, Colby Hall.

Enrolment Blank

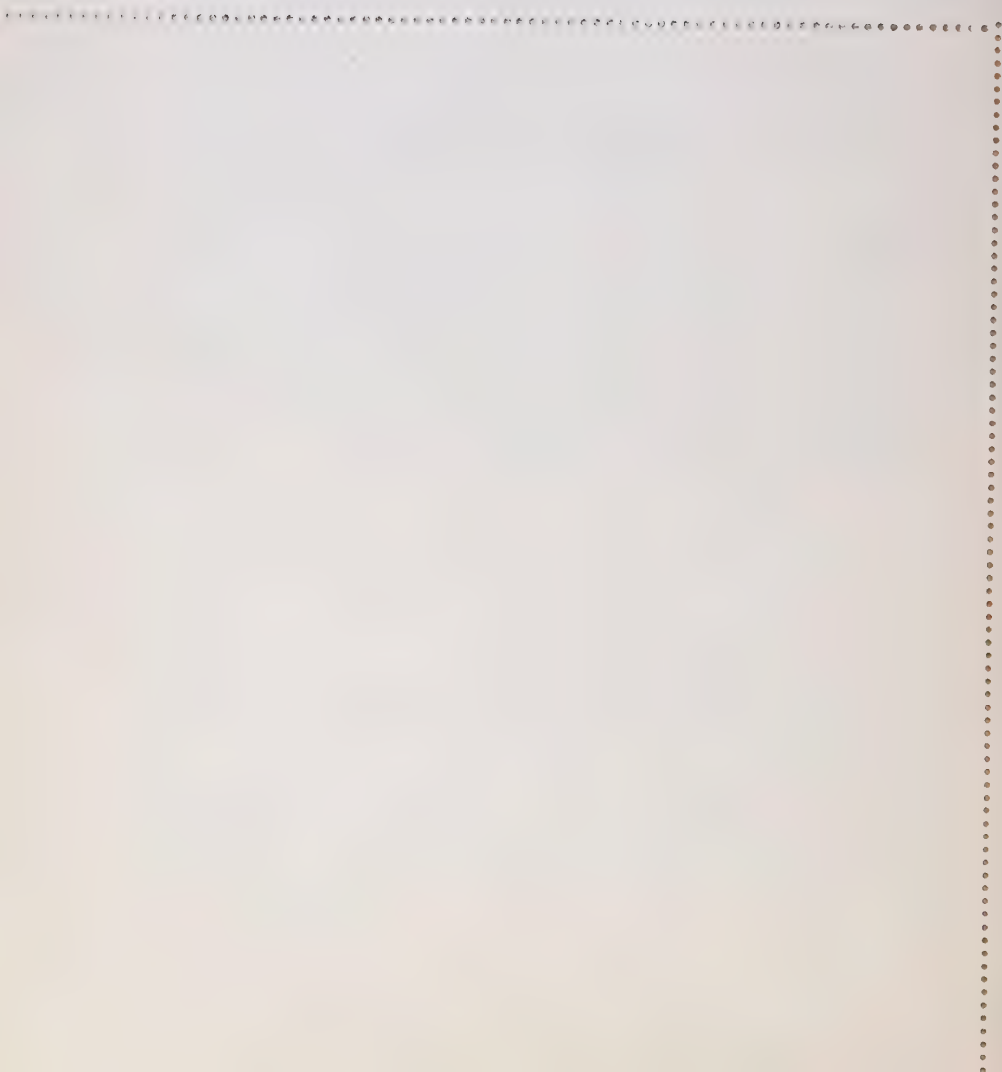
Unless prevented by unforeseen circumstances, I expect to attend THE NEWTON SUMMER SCHOOL OF THEOLOGY, and I hereby request the assignment of a room in either Sturtevant or Farwell Hall. In the event of my inability to attend, I agree to notify the committee at once of that fact in order that this assignment may be cancelled. Enclosed find the registration fee of fifty cents.

Name,

Address,

Tear off this blank, sign and send to Professor W. N. Donovan, 45 Paul Street, Newton Centre, Mass., with the registration fee.

As it is not easy to dispose of large quantities of postage stamps, other forms of remittance will be appreciated where convenient.



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1918

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REVISED CURRICULUM, JUNE
NINETEEN EIGHTEEN, THE
INSTITUTION BULLETIN, VOL-
UME TEN, NUMBER FOUR

FORM OF BEQUEST

1. Permanent Fund

I give and bequeath to Newton Theological Institution, incorporated under the laws of Massachusetts, the sum of.....dollars, to form a part of its Permanent Fund, to be safely invested, and the net income only to be used for the general purposes of said corporation.

2. Scholarship

I give and bequeath to Newton Theological Institution, incorporated under the laws of Massachusetts, the sum of.....dollars, to be added to its permanent scholarship funds, to be safely invested, and the income only to be used for the purpose of aiding students in said Institution.

If it be desired to give such funds a special name, add the words "*to be known as the.....Fund:*" or "*the.....Scholarship Fund.*"

The Treasurer, Mr. A. L. Scott, 60 Federal Street, Boston, will furnish information in regard to gifts to bear an annuity during the life of the donor or during the lives of those whom the donor may designate.

The
Newton Theological Institution

REVISED CURRICULUM

COURSES FOR 1918-19

The Faculty

GEORGE EDWIN HERR

President and Professor of Church History
President's House

JOHN MAHAN ENGLISH

Professor Emeritus of Homiletics and Pastoral Duties
Bradford Court

SAMUEL SILAS CURRY

Acting Professor of Public Speaking and Reading
Pierce Building, Boston

FREDERICK LINCOLN ANDERSON

Professor of Biblical Interpretation, New Testament
169 Homer Street

WINFRED NICHOLS DONOVAN

Professor of Biblical Interpretation, Old Testament
45 Paul Street

HENRY KALLOCH ROWE

Professor of Social Science and History
32 Oxford Road

RICHARD MINER VAUGHAN

Professor of Christian Theology
115 Parker Street

JAMES PERCIVAL BERKELEY

Assistant Professor in the Biblical Departments
82 Oxford Road

WOODMAN BRADBURY

Professor of Homiletics and Pastoral Duties
216 Homer Street

EDWARD PRATT TULLER

Instructor in Religious Pedagogy
61 Gray Street, Arlington

WILLIAM JACOB CLOUES

Alva Woods Librarian
24 Ripley Street

ROBERT LEE WEBB

Secretary of the Seminary
16 Claflin Road, Brookline
Telephone Newton South 258-W, Brookline 1732-J

KARL ALBERT MANSFIELD

Superintendent of Buildings and Grounds
65 Parker Street
Telephone Newton South 53-M

Faculty in order of appointment, except the President

The Newton Theological Institution Introduction

The Newton Theological Institution began in September, 1917, its ninety-third year as a Baptist school of theology. It entered originally upon its work in the autumn of 1825 as the result of a conviction at that time that the Baptist denomination should train its own ministry. From the outset the policy of Trustees and Faculty has been to maintain a school of high grade, to emphasize the place of the Bible as the foundation of instruction, and to add courses from time to time to meet current needs.

The present curriculum is organized about three ruling conceptions as to the needs of a competent ministry.

The first is a knowledge of the Holy Scriptures. This involves familiarity with the languages in which they were written, acquaintance with the principles of interpretation, and especially a clear apprehension of the progressive revelation of the divine ideals and purposes.

The second is knowledge of the actual situation, critical, philosophical, religious, economic, social, and political, which the student is to confront. This involves a careful study of the past, but as related to the present and culminating in it.

The third is practical skill in bringing the message, based on the great historic revelation of the Bible, into relation with the needs of the present situation.

The catalogue of the seminary is intended to show from year to year what is actually taking place. It is not a program for the future, but a record for the present year. Newton has of late extended its activities on the hill by a Summer School session in the month of June.

Special attention is called to the opportunities for training and Christian service that are offered to students in Boston and vicinity, as well as in the Institution itself.

The Admission of Students

The Institution will receive as students such persons only as give evidence to the Faculty of possessing suitable character, attainments, and qualifications, and of being influenced by proper motives in seeking theological instruction. They are expected to present ordination papers, a license to preach, or a vote of the church to which they belong, approving their purpose to take a theological course.

The courses of study are designed for those who have completed a regular college course and have obtained a degree upon graduation. Students for the ministry are advised to pursue the B. A. course, as on the whole the best adapted to ministerial training. Students who have completed a college course and *have received some other degree than B. A. will be admitted.*

Those who are not graduates must approve themselves to the Faculty, by examination or otherwise, as qualified to pursue the course successfully. Correspondence will bring the necessary information on this point.

Students who desire, at the beginning of their Junior year, to enter at once upon the course which leads to the Degree of Bachelor of Divinity, must come prepared in Greek. They should have an accurate knowledge of the inflection and of the general principles of the syntax of the Greek language, and should be able to translate the Anabasis of Xenophon or the New Testament with accuracy and reasonable facility.

Students who desire the B. D. course, but are not prepared in Greek, will be given an opportunity at the beginning of the Junior year to make good their deficiency in an elementary Greek class. In this case an additional elective, other than in the New Testament, is required in the Senior year.

The course which leads to the degree of Bachelor of Divinity on graduation is recommended to students as the best. Men desiring to omit Greek may elect other courses in place of Greek studies, and may receive a diploma at the end of the whole course.

All students who enter the Junior class are expected to be familiar with the English Bible, and especially with the historical books. They are urged to devote as much time as possible during the summer preceding their entrance to a thorough mastery of an outline of the contents of these books.

The Curriculum by Terms

The course provides for three years of study. Each year is divided into three terms. The studies are in part prescribed, in part elective. Each student is required to attend not less than thirteen hours a week of recitations and lectures in any term, except in the Senior year when he may take twelve hours. Two additional hours must be maintained as an average throughout the course. In addition to the prescribed studies of any term, each student will select from the elective studies of that term courses sufficient to make, with the prescribed studies, the required number of hours — fifteen hours, except in the Senior year, when it is fourteen hours. Students in any of the classes, with the approval of the Faculty, may elect studies in excess of the required number of hours. Students who take elementary Greek in the Junior year are required to take an additional elective in the Senior year in a department other than the New Testament. Elective studies, when chosen, become required studies.

At the beginning of the Junior year students choose between Hebrew and the Old Testament on the basis of the English text. The study of the New Testament is on the basis of the Greek text, but arrangements are made for the study of elementary Greek by those who have not had it in their preparatory course. An English course is also possible.

The Junior Year

AUTUMN TERM

A. Prescribed

Old Testament 1. The Hebrew Language

The elements of the language. The text of the first chapters of Genesis is studied by the inductive method with the use of the Harper textbooks. Constant practice is had in translation and inflection, and individual work is corrected by the instructor. For those who elect Hebrew, four hours a week. Professor Berkeley.

New Testament 4. The Language and Interpretation of the New Testament. An Introductory Course

General survey of the field of New Testament study. Studies in the Greek of the New Testament, with constant reference to classical Greek. Exegesis of the Parables of the Prodigal Son, the Sower and the Tares, and of other words of Jesus. Exercises in paraphrasing and word study. Brief introduction to the study of Textual Criticism and the Canon, and lectures on the history of the printed New Testament. Five hours a week. Professor Anderson.

Or, as an alternative,

New Testament 1. Beginners' Greek Course

Elements of Greek for Juniors who come without preparation in that language and yet desire the degree of Bachelor of Divinity. Four hours a week.

History 1. Survey of the Theological Course

The minister as a student; the necessity of sound scholarship and the prerequisites to it; the conditions of religious insight; religion and theology defined; the relations of natural, ethnic, and biblical theology; a survey of each department of work contemplated in a thorough seminary course. One hour a week. President Horr.

Church History 2. Early Christianity

This first course includes the background and the beginnings of Christianity; presents the leaders of thought and activity; and discloses the contact of the new faith with the state and with the pagan systems. Two hours a week. Professor Rowe.

Homiletics 1. The Essentials of Preaching

Principles of public speaking; style; choice of subjects and texts; analysis and developments. An outline course of the minister's primary task. Professor Bradbury.

Religious Education 1. Psychology of Religion

A scientific examination of psychological phenomena. The developing individuality in childhood. Physical

traits. Mental traits. Psychology of individual differences. Adolescence. Saltatory and gradual development. Mature Christian experience. Study of temperament and temperamental reactions. Personality. Psychic states. Mental and spiritual poise. The laws of conversion and spiritual growth. Psychological basis of moral determination. Conviction, beliefs, attitudes, habit, emotion. The will to believe. The theoretical and the practical mind. Heredity, environment. Laws of evangelistic and revival activities. Group and mass psychology. Two hours a week. Dr. Tuller.

Social Science 1. The Church and Social Institutions

The course begins with an inductive study of social groups, like the family, the village community, and the city. The relation of the minister to each is pointed out and his responsibilities briefly indicated. Methods of local investigation are taught and practiced. Then follow lectures on the church as a social institution and its social and religious efficiency, public education and its relation to religion, and the church and the state. Two hours a week. Professor Rowe.

Public Speaking 1. Breathing and Voice Culture

One hour a week. Professor Curry.

WINTER TERM

A. Prescribed

Old Testament 2. Elements of the Hebrew Language

Continuation of 1, with increased attention to the principles of syntax. Selections from Exodus furnish the basis of study. For those who elect Hebrew, four hours a week. Professor Berkeley.

Old Testament 10. Introduction to the Study of the English Old Testament

This course presents an introduction into the methods of the historical investigation of the Old Testament, and practice in interpreting the historical books. Juniors not taking Hebrew, three hours a week. Professor Donovan.

New Testament 20. The Teaching of Jesus

Careful exegesis of the Sermon on the Mount, as embodying the Teaching of Jesus. Three hours a week. Professor Anderson.

Or as an alternative,

New Testament 2. Beginners' Greek Course

Continuation of Course 1. Four hours a week.

New Testament 14. The Origin of the New Testament Books. A Study in New Testament Introduction

A study of the Synoptic Problem. Special introduction to each of the Gospels, the Acts, the Epistles, and the Revelation. This study will furnish a rapid survey of the history of the Apostolic Age from the literary point of view and will take up all the present-day critical problems. Two hours a week. Professor Anderson.

Church History 3. Greek Christianity

This is the formative period of Christian thought and organization. The emphasis is theological. Prominence of Greek leaders, councils, and literature. Two hours a week. Professor Rowe.

Homiletics 2. The Leadership of the Church

Outline course of the practical work of the minister; the duties and responsibilities of the pastor as leader; the building up of Church, Sunday School, and Young People's Meeting; the organization of the parish for community work in clubs and societies, that the church may be an effective force for social righteousness. Two hours a week. Professor Bradbury.

Religious Education 2. Sunday School Pedagogy

The exigent problems of the Sunday School based on a study of the child and the principles of a sound psychology; the organization, grading, and morale of the Sunday School; the art of teaching, especially with reference to the purpose of enabling pastors to organize, supervise, or conduct teacher-training classes. Opportunities are given in the neighboring churches to put into practice the knowledge there acquired, and every

year some of the students, by devoting themselves to this work, become thoroughly competent. The administrators of the Seminary regard this discipline of the greatest value to pastors and missionaries. Two hours a week.

Public Speaking 2. Elemental Principles of Vocal Expression

One hour a week. Professor Curry.

SPRING TERM

A. Prescribed

Old Testament 3. The Hebrew Language

Grammatical study of II Kings is accompanied by studies in exegesis of the more interesting passages. The general principles of interpretation are studied. Much reference is made to history and archaeology. For those who elect Hebrew, four hours a week. Professor Berkeley.

Old Testament 17. The Prophetical Literature

Selected passages from this literature are the subject of careful practice in the principles and methods of exegesis. Juniors not taking Hebrew, three hours a week. Professor Donovan.

New Testament 7. History of Interbiblical and New Testament Life and Thought

A bird's-eye view of the environment, origin, and progress of Christianity, especially of Christian thought, during the first century, with an introduction taking up the Interbiblical Period. Required readings in New Testament Theology. Two hours a week. Professor Anderson.

New Testament 21. The Epistle of the Philippians

This thorough exegetical course is designed to introduce students to Paul and his teachings. Two hours a week. Professor Berkeley.

Or, as an alternative,

New Testament 3. Beginners' Greek Course

Continuation of Courses 1 and 2. Four hours a week.

New Testament 15. The Origin of the New Testament Books

Continuation of Course 14. One hour a week.
Professor Anderson.

Church History 4. Roman Christianity

Here appears the Roman type with its emphasis on ecclesiasticism, the increasing power of the papacy, monasticism, German conquest and fusion, mediaeval missions and crusades, and the awakening of the mediaeval mind. Two hours a week. Professor Rowe.

Theology 1. The Philosophy of Religion

The fact of religion in human life, its origin, nature, development, and function. The place of Christianity among the religions of the world, its antecedents, historic types, and finality. The development of doctrine as conditioned upon the validity of our religious knowledge and upon the sources of theology in human experience, in nature and history, in Jesus and the Scriptures. The field and method of theology. Two hours a week. Professor Vaughan.

Social Science 2. Modern Problems of the Church

The specific problems of city and town churches receive practical attention. Investigation of methods and practices are made and reported. Among the topics discussed are immigration, industrial questions, and their relation to the church, the open forum, and methods of the institutional church. Two hours a week. Professor Rowe.

Public Speaking 3. Elemental Principles of Vocal Expression

One hour a week. Professor Curry.

The Middle Year

AUTUMN TERM

A. Prescribed

Old Testament 12. The Development of Old Testament Literature

A study of the growth of the canonical Hebrew literature, with consideration of the chief critical

problems involved. Three hours a week. Professor Berkeley.

Church History 4. The Renaissance and the German Reformation

With the second year the study of modern history begins. The forces of modern life are stimulating politics, education, social, and industrial activity, morals and religion, until the movement culminates in the Lutheran reformation. The period from 1515 to 1555 is studied intensively. Two hours a week. Professor Rowe.

Theology 2. The Christian Doctrine of Man

Human origins; religious and scientific types of explanation. Constituent elements in the nature of man; the meaning of personality; the Christian view of the body, the realm of conscience, the problem of freedom, the sociality of man and the unity of the race. The destiny of man. The origin of sin, historic views; the evolutionary hypothesis, the misuse of freedom. The nature of sin as abnormality, disobedience, selfishness. Inadequate theories. Original sin. The nature and the purpose of penalty. The overcoming of sin. Two hours a week. Professor Vaughan.

Homiletics 3. The Homiletic Use of the Bible

A practical study of the Bible as the preacher's book; a survey of the preacher's resources of material and illustration in the Bible itself. Two hours a week. Professor Bradbury.

Public Speaking 4. Vocal expression — *continued*

One hour a week. Professor Curry.

B. Elective

Old Testament 4. Rapid Interpretation of Hebrew

I and II Samuel at sight in class; Isaiah 40-66 for private reading and examination. 1918-19. Professor Berkeley.

Old Testament 19. Exegesis of Selected Psalms, with reference to their theological content

Two hours a week. Professor Berkeley.

Old Testament 21. Exegesis of Ezekiel

A study of the forces which accomplished the destruction of the nation, and the ideals for the reconstruction. Two hours a week. Professor Berkeley.

New Testament 8. The Life of Christ

The careful study of his times and religious environment, of John the Baptist, of the Ministry, the Passion Week, the Resurrection, and the Virgin Birth. There will be constant references to the growth of Jesus' Messianic consciousness, to his teaching, and to all the critical questions involved. Throughout the year, 1918-19. Two hours a week. Professor Anderson.

New Testament 27. Interpretation of the Epistle to the Ephesians

Special study of the later developments of Paul's thought. Two hours a week. Professor Anderson.

New Testament 34. Hellenistic Greek. The Septuagint

One hour a week. Professor Berkeley.

Church History 12. Missions in Asia

This course provides a discussion, mainly historical, of the modern missionary movement. It sets forth the fundamental considerations of missions, describes the field, its geography, politics, social and religious life, and then gives an outline history of missions in India, China, and Japan, with discussion of missionary problems. Special reference is made to Baptist leaders and enterprises, and to the Edinburgh Conference. Two hours a week. Professor Rowe.

Homiletics 9. Modern American Preachers

Their lives, personalities, characters, preaching, and pastoral methods; study of their biographies. Two hours a week. Professor English.

WINTER TERM**A. Prescribed****Old Testament 13. The Development of Thought in the Old Testament**

A genetic study of Hebrew thought, showing the

progress of revelation in connection with the history of the Chosen People. The religious ideas are carefully considered in their relation to the political and social background. Two hours a week. Professor Donovan.

Church History 6. Calvinism and the English Reformation

The Calvinistic type of Protestantism as seen in Geneva, France, and Scotland is the subject of study; with its own theology, organization, and discipline; the religious changes in England follow in the last part of the term. Three hours a week. Professor Horr.

Theology 3. The Person of Christ

Centrality of Jesus in the Christian religion. The witness of the first believers. The development of Christological dogma. Modern views of Jesus. Pre-suppositions to an estimate of the significance of his person. The facts upon which men must build; the true humanity of Jesus, his unique spiritual greatness, his redemptive power. The historic interpretation of the facts in terms of the Logos philosophy. The evaluation of Jesus in the light of the modern conception of personality. The divine Spirit and the present Christ. Two hours a week. Professor Vaughan.

Homiletics 4. Sermon-Construction

The psychology of preaching; practical work in the construction and delivery of sermons; analysis of sermons of great preachers; types of sermons. Constant practice in writing, analysis, and criticism. Two hours a week. Professor Bradbury.

Public Speaking 5. Purpose of Expression, Phonology, and Articulation

One hour a week. Professor Curry.

B. Elective

Old Testament 6. Rapid Interpretation of Hebrew

Deuteronomy and Joshua at sight in class; Jeremiah 25-52 for private reading and examination. Two hours a week. Professor Donovan.

Old Testament 14. Messianic Prophecy

A seminar course. Detailed reports are made on specially assigned passages, which are studied as regards their historical setting and significance, and the meaning which they should have for Christians to-day. Two hours a week. Professor Donovan.

Old Testament 24. Exegesis of Deuteronomy

An examination of its great hortatory addresses, and the relation of the book to prophetic and priestly thought. Two hours a week. Professor Berkeley.

New Testament 9. The Life of Christ

Continuation of Course 8. Two hours a week. Professor Anderson.

New Testament 26. Interpretation of the Second Epistle to the Corinthians

Special study of Paul in his relations to his churches during his active missionary career. Two hours a week. Professor Berkeley.

New Testament 17. How Did We Get Our New Testament?

A study of the formation of the New Testament Canon, with prescribed readings from the Fathers. Two hours a week. Professor Berkeley.

New Testament 30. Rapid Reading of Greek

One hour a week. Professor Berkeley.

Church History 10. History and Organization of American Protestant Denominations

The three types of denominations are analyzed, with the principles of denominationalism; the process of divergence into numerous sects is discussed; the distinctive methods of organization of the leading bodies are outlined, together with the reasons for them; and the tendency towards reunion is considered. Two hours a week. Professor Rowe.

Theology 8. Theology of the Poets

The religious teachings of the great poets will be considered. One hour a week. Professor Vaughan.

Social Science 3. Social Reforms in the United States

The more general problems of intemperance, poverty, and charity, crime and punishment are investigated, reported upon, and discussed. Visits to Boston are made and first-hand knowledge is required. Two hours a week. Professor Rowe.

SPRING TERM

A. Prescribed

Church History 7. Expanding Protestantism and its Rivals

This course completes the story of the Reformation as wrought out in England, Scotland, and the Netherlands, and in the Thirty Years' War. It is followed by the counter reformation in the Catholic Church and subsequent rivalries. Three hours a week. Professor Rowe.

Theology 4. The Christian View of Salvation

Typical historic conceptions of salvation. The atonement in Old Testament and New. Theories of atonement, vital factors. The meaning of the cross. The life of the Christian. Repentance, faith, conversion. Factors in the growth of Christian character. Social aspects of salvation. Consummations of redemption. Three hours a week. Professor Vaughan.

Homiletics 5. Public Worship

The minister as leader of the devotional life and organizer of the spiritual forces of the church. Study of liturgical sources; composition of prayers; hymnology; congregational singing. Two hours a week. Professor Bradbury.

Public Speaking 6. Purpose of Expression, Phonology, and Articulation

One hour a week. Professor Curry.

B. Elective

Old Testament 8. Rapid Interpretation of Hebrew

Leviticus and Judges at sight in class; Haggai, Zechariah, Malachi, and Daniel for private reading

and examination. Two hours a week. Professor Donovan.

Old Testament 15. Messianic Prophecy

Continuation of Course 14 (*see* Winter term). Two hours a week. Professor Donovan.

Old Testament 28. Exegesis of Daniel

A thorough study of the eschatology of this apocalyptic writing in relation to its historical background with a review of the various theories regarding the book. Two hours a week. Professor Berkeley.

New Testament 10. The Life of Christ

Continuation of Courses 8 and 9. Two hours a week. Professor Anderson.

New Testament 28. Interpretation of the Epistle to the Hebrews

Special study of the ideas of Covenant, Priesthood, and Sacrifice. Two hours a week. Professor Berkeley.

New Testament 31. Rapid Reading of Greek

This elective course is to give men practice in the rapid reading of the Greek New Testament. Different books are read from term to term. Part of the work is assigned and part is read at sight. One hour a week. Professor Berkeley.

New Testament 36. Patristic Greek. Clement of Rome

One hour a week. Professor Berkeley.

New Testament 7. History of Interbiblical and New Testament Life and Thought

This course, prescribed for Juniors (*see above*), is open to men entering the Seminary as Middlers and Seniors. Two hours a week. Professor Anderson.

Church History 11. American Christianity

The story of religion in the colonial and national periods of American history. Its characteristics, tendencies and achievements, and the social and theological reactions are considered. Religious reconstruction after the war will be discussed. Two hours a week. Professor Rowe.

Homiletics 11. The Addresses of Jesus, Peter, and Paul

Their contents as material for present-day preaching; the qualities of their style in their relation to the form of the modern sermon; their psychological aspects in their bearing upon the preacher's personality and upon the effectiveness of his ministry. Open to Middle and Senior classes. Two hours a week. Spring term, 1918-19. Professor English.

The Senior Year

AUTUMN TERM

A. Prescribed

Church History 8. History of the Baptists, and the Rise and Meaning of Democracy

A Baptist should be thoroughly familiar with the principles and history of the denomination. The course gives the story of Continental and English Baptists, then outlines in fuller detail the events of American history, points out the place of present issues and the opportunities of the future, and puts the student into relation with the current activities and organizations of the denomination. In connection with this course there is a discussion of the origins and significance of modern democracy in religion, politics, and society. Senior class, three hours a week. Autumn term. Professor Rowe.

Theology 4. The Christian View of Salvation

Typical historic conceptions of salvation. The atonement in Old Testament and New. Theories of atonement, vital factors. The meaning of the cross. The life of the Christian. Repentance, faith, conversion. Factors in the growth of Christian character. Social aspects of salvation. Consummations of redemption. Two hours a week. Professor Vaughan.

Homiletics 6. Homiletic Material Outside the Bible

The homiletic habit; finding material in biography, history, science, art, and literature, including poetry, fiction, and the newspaper; the art of illustration and

quotation; the sources of freshness, originality, and power. Two hours a week. Professor Bradbury.

Public Speaking 7. Extemporaneous Speaking, Oratorical Pantomime

Two hours a week, besides additional work with each member of the class upon individual needs. Professor Curry.

B. Elective

Old Testament 4, 19, 21

New Testament 8, 27, 34

Church History 12

Theology 9. Contemporary Theological Types

A study of the theologies of the various concrete movements which a pastor meets upon his field, such as Romanism, Christian Science, Russellism, Mormonism. Two hours a week. Professor Vaughan.

Homiletics 9

WINTER TERM

A. Prescribed

Church History 9. Christian Thought from 1830 to 1918

Every theological student is expected to be familiar with modern currents of thought. Theological, philosophical, scientific, and social ideas have met and mingled. This course presents a discussion of the process and its results. Three hours a week. Professor Horr.

Theology 6. Christian Ethics

The field of ethics. The historical approach to the ethical problem. The nature of the moral ideal, its supreme expression in the Christian idea of the Kingdom of God. Individual and social virtues. Legalism and liberty. The service of the Scriptures. Specific Christian duties in relation to the self, to the family, to the economic and political orders, to God and the

Church. The religious dynamic. Two hours a week. Professor Vaughan.

Homiletics 7. Practical Preaching

Each student in turn conducts Public Worship in the Chapel; on the following day, helpful criticism is given by the class, the instructor, and Professor Curry. Study is made of a year's work in the pastorate, sermons for Thanksgiving, Christmas, Week of Prayer, Easter, etc.

Courses 1, 4, and 7 form an ascending series in the student's mastery of himself, his material, and his congregation. Two hours a week. Professor Bradbury.

Public Speaking 8. Reading of the Bible and Hymns. General Laws of Expression

Two hours a week, besides personal work as in the Autumn term. Professor Curry.

B. Elective.

Old Testament 6, 14, 24

New Testament 9, 26, 17, 30

Church History 10

Theology 8

Social Science 3

SPRING TERM

A. Prescribed

Theology 7. The Teaching of Christianity concerning the Future

Individual and social aspects of the Christian hope. Historic concept of the Kingdom of God, events which mark its realization. Early ideas of the future life among various peoples. Influences that obscure belief in survival of death. Arguments for immortality from the fields of science, philosophy, ethics, and religion. The world to come. Two hours a week. Professor Vaughan.

8. Pastoral Care

Personal evangelism, convert's classes, developing

leadership in others; the conduct of funerals, weddings, the ordinances of baptism and the Lord's Supper; evangelism of social groups outside the church; ministerial ethics. Two hours a week. Professor Bradbury.

New Testament 12. The Church of the New Testament

Is there an authoritative polity in the New Testament? The origin and nature of the Church and its relation to the Kingdom. Its membership, officers, ordinances and discipline. A thorough discussion of Baptist principles. Two hours a week. First half of the term. Professor Anderson.

Church History 14. Modern Church Polity

The course includes the organization of a local church, ordination to the ministry, councils, associations, state organizations, and the Northern Baptist Convention with its co-operating societies. Two hours a week. Second half of the term. Professor Rowe.

Public Speaking 9. Reading of the Bible and Hymns

General Laws of Expression. Two hours a week, besides personal work, as in the Autumn and Winter terms. Professor Curry.

B. Elective

Old Testament 8, 15, 28

New Testament 10, 28, 31, 36, 7

Church History 11

Homiletics 11

Alternate Courses

The courses given above are limited to those given in the year 1918-19. But several important courses are given only on alternate years. Among these the two following should be especially noted.

Comparative Religion

A study of the origin and development of the historic faiths that, apart from Judaism and Christianity, have most directly influenced the life of humanity

—the Babylonian, Egyptian, Hindu, Buddhist, Confucian and Moslem faiths. The course is conducted on the basis of constant reference to the sources. The library has a full set of the sacred books of the East. The instructor in addition to the class room work, holds himself ready to conduct seminar work with selected students, in which specific religions are studied intensively. Autumn and Winter terms, 1918-19. Open to Middle and Senior classes, two hours a week. President Horr.

The Life of Paul

The man Paul, his youth and education, conversion. ministry, imprisonment and death, including constant reference to his epistles and their teachings and to the critical questions involved. Two hours a week. Elective. Autumn term, 1918-19. Professor Berkeley.

Scholarship Aids and Prizes

The Northern Baptist Education Society expects to aid needy students at the Institution at the rate of \$115 a year. Such students must have the approval of the Faculty and must maintain a rank of not less than seventy-five per cent in scholarship. *This aid is additional to that received from the scholarship funds of the Institution.*

The Education Society offers an additional \$35 a year to beneficiaries who maintain a standing of ninety per cent and who promise at the beginning of the year to do only a stated amount of preaching.

The Faculty encourages the disposition on the part of the students to render voluntary service in the Library and otherwise, in return for the money received from the scholarship funds, but scholarships are also granted to students who prefer to give their time uninterruptedly to study and are successful in it.

The Trustees have established *entrance prize scholarships* of \$100 each, which will be given to the members of each Junior class whose average standing in college in the Junior and Senior years has been not less than ninety per cent, which

standard must be maintained during the Junior Seminary year. The same sum will be continued in the Middle and Senior years also, provided the standing does not fall below ninety per cent.

Other students, whose average standing for the Junior Seminary year shall reach ninety per cent, or more, may be granted scholarships of \$90 annually for the Middle and Senior years, provided they maintain this minimum standing of the Junior year. The details of these and of all other forms of scholarship aid may be obtained on application to the President.

Students who have the privilege of conducting the bookstore are not eligible to seminary scholarships.

Colonel E. H. Haskell of Newton Centre has made provision for five scholarships of two hundred dollars each, which are assigned to students of high standing at the discretion of the President.

These scholarships are founded by Colonel Haskell in honor of Rev. Dr. S. F. Smith and his son, Rev. Dr. D. A. W. Smith; Rev. Dr. Adoniram Judson and his son, Rev. Dr. Edward Judson; Rev. Dr. Adoniram J. Gordon; Rev. Dr. Galusha Anderson; and Rev. Dr. John M. English.

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June
1918

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**Graduate Theological Union
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Berkeley, CA 94709**

Prescribed Courses

Junior Year

<i>Autumn</i>		<i>Winter</i>		<i>Spring</i>	
Hebrew	4	Hebrew	4	Hebrew	4
(if elected)		or Introd. to O. T.	3	or O. T. Exegesis	3
New Testament	5	New Testament	5	New Testament	5
or Elem. Greek	4	or Elem. Greek	4	or Elem. Greek	4
Church History	2	Church History	2	Church History	2
Homiletics	2	Homiletics	2	Theology	2
Relig. Educ.	2	Relig. Educ.	2	Social Science	2
Social Science	2	Pub. Speaking	1	Pub. Speaking	1
Pub. Speaking	1				
Theol. Survey	1				

Middle Year

Old Testament	3	Old Testament	2	Church History	3
Church History	2	Church History	2	Theology	3
Theology	2	Theology	2	Homiletics	2
Homiletics	2	Homiletics	2	Pub. Speaking	1
Pub. Speaking	1	Pub. Speaking	1		

Senior Year

Church History	3	Church History	3	Church Polity	2
Theology	2	Theology	2	Theology	2
Homiletics	2	Homiletics	2	Homiletics	2
Pub. Speaking	2	Pub. Speaking	2	Pub. Speaking	2

THE INSTITUTION BULLETIN

Issued by The Newton Theological Institution at Newton Centre Branch,
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December, February, April, and June

THE
NEWTON SUMMER SCHOOL
OF THEOLOGY

JUNE 10-20, 1919

THE NEWTON THEOLOGICAL INSTITUTION

Newton Centre, Mass.

Lecture Courses

BY

PRESIDENT GEORGE E. HERR

The Development of Modern Protestantism

PROFESSOR WINFRED N. DONOVAN

Jeremiah, the Prophet to the Nations

PROFESSOR HENRY K. ROWE

The Obligation of the Church to the Community

PROFESSOR JAMES P. BERKELEY

Paul's Letter to the Philippians

PROFESSOR WOODMAN BRADBURY

The Self-Discipline of the Minister

REVEREND HOWARD B. GROSE

The Americanization of the Immigrant

VOL. XI

THE INSTITUTION BULLETIN

No. 2

Newton Centre, Massachusetts

April, 1919

Summer School of Theology

The Purpose

The Newton Summer School is a part of a program of service. Its purpose is to make the whole equipment of Newton of greater use to the pastors of New England. It is inspired by the conviction that in this day the churches need the highest type of leadership and that nothing is to be spared in securing this. This bulletin is an urgent invitation to every pastor to avail himself of the opportunity of these two weeks of instruction and inspiration. The church is the most important factor in the community. The program is constructed with a view to the present problems which confront the pastor in bringing the church into right relations with the community. The aim is to furnish practical guidance and suggestions as to programs of action. But more important than this is the effort to analyze the present day problems that men may see them for themselves in their proper relations and with the necessary breadth of view. The school has always proved a place of mental invigoration and has quickened high and conscientious ideals of scholarship. But above all the purpose looks to spiritual quickening and refreshment. The quality and spirit of the work in the classroom, the devotional meetings on the library steps, the intimate fellowship with fellow-laborers from many fields have all cooperated to nourish and enlarge the spiritual life and to send the men back to their fields freshly empowered.

The Method

Each day begins with devotional services in the chapel. During the forenoon three lectures are given, at 8.30, 10.00, and 11.30. There is a half hour between the lectures for questions and personal consultation with the professors. In connection with each of the lecture courses students will find lists of books and articles relating to the topic. These may be consulted in the Library, which will be open each day to give opportunity for study.

The afternoons are in general free for reading, recreation, or trips to Boston and its historic suburbs. At seven o'clock in the evening a prayer meeting is held on the Library steps. This meeting, rich in spiritual power, is one of the outstanding features of the School. This year these will be under the leadership of Prof. F. L. Anderson.

The formal opening of the School will take place on Monday evening, June 9th, at eight o'clock, in Colby Hall, with an address by the pastor of the Newton Centre Church, Rev. Emory W. Hunt. Dr. Hunt is about to leave Newton Centre to become President of Bucknell University. All will be glad to hear him before he leaves New England. Eight o'clock is the regular hour for the evening addresses. Among the other speakers expected are Dr. John M. English, who will bring a message of force and enthusiasm such as has endeared him to all those who have attended the Summer School. Rev. Charles P. MacGregor will speak from the ripe wisdom developed in the successful leadership of such churches as those of Pittsfield and Lawrence. The men will be particularly glad to hear Dr. Frank W. Padelford who understands the educational situation in our denomination as no other leader. We are especially glad to welcome Dr. W. Quay Rosselle who comes from Philadelphia to take charge of the great Malden church. We are happy to announce an evening address by Rev. Edward MacArthur Noyes, pastor of the First Church in Newton, whose broad vision of international relations will be peculiarly helpful. One evening will be given to visiting Boston City Missions, and one evening will be spent with the Newton Centre Church in their prayer meeting. This always proves a notable event in the Summer School.

We are fortunate in securing the services of Dr. Howard B. Grose as lecturer on the timely and important topic of the Americanization of the Immigrant. Dr. Grose brings the ripe wisdom and wide observation of his experience as pastor of important churches, the editorship of Missions and the writing of several books upon the modern church, especially Aliens or Americans.

Courses of Study

PRESIDENT GEORGE E. HERR

Professor of Church History

The Development of Modern Protestantism

President Herr will discuss the phases of modern religious development. The Evangelical Revival. Humanitarianism. The Influence of Evolution on Christian Thought. The New Theology and the Present Situation.

PROFESSOR WINFRED N. DONOVAN

Professor of Biblical Interpretation, Old Testament

Jeremiah, the Prophet to the Nations

The prophet whose mission was "to pluck up and to break down and to destroy and to overthrow, to build and to plant" brought a word of the Lord for chaotic conditions. The fundamentals of his message will be studied and applied.

PROFESSOR HENRY K. ROWE

Associate Professor of Church History and Sociology

The Obligation of the Church to the Community

A discussion of the reasons for the obligation, and how to meet the issue in view of the social failures and the need of a fuller and more effective community life.

PROFESSOR JAMES P. BERKELEY

Assistant Professor in the Biblical Departments

Paul's Letter to the Philippians

Philippians is Paul's letter of abounding joy and love. This course will be devoted to an exegetical study of the epistle. Particular attention will be given to Paul's ideal of the Christian community.

PROFESSOR WOODMAN BRADBURY

Professor of Homiletics

The Self-Discipline of the Minister

Professor Bradbury will deal with such topics as, the Minister as a Student, Self-Training for Preaching, Self-Training for leadership, Inspiration through Great Literature, Inspiration through Great Examples.

REVEREND HOWARD B. GROSE D. D.**The Americanization of the Immigrant**

Dr. Grose will discuss the relation of the church to the urgent problem of training our foreign population to become intelligent and sympathetic citizens of a modern democracy.

Opportunities

The whole equipment of Newton is at the disposal of students, its beautiful campus, such a charming spot in June, its well-appointed dormitories, its excellent library, the tennis courts and ball field, and last, but not least, its faculty. All are at the service of the School.

And Boston is at hand, with its peculiar wealth of opportunities, educational and religious. In the afternoons pilgrimages may be made to many points of historical interest and visits to the great educational institutions. Those who wish may study the methods of religious and social work in a metropolis. There is also the opportunity on Sunday for hearing the great preachers of Boston and vicinity.

Expenses

We shall this year maintain the inclusive charge of fifteen dollars. This covers tuition, room, and board at Sturtevant Hall, beginning with supper on Monday, June 9th, and ending with dinner on Friday, June 20th. Students who attend only the day sessions and expect neither room nor board will pay a fee of five dollars. No rebates are allowed, but arrangements may be made in advance for half time or less. Dinners may be obtained in the dining hall at thirty-five cents a plate. The expense of the evening visit to the city missions is included in the charge of fifteen dollars.

Financial Aid

Most of the New England conventions are ready to aid missionary pastors who feel unable to meet the entire expense. This shows the value which experience has led the secretaries to place upon the School. The plans for aid are not uniform, but there is some plan for aiding a limited number of men from each of the New England states. An inquiry sent to a state convention secretary will secure the details for his state.

Registration

It is important that prospective students register at an early date. Reservation of rooms may be made in advance by signing the enrolment blank on page 7, and sending it to the Chairman of the Summer School Committee **together with a fee of fifty cents**. This will enable friends who so desire to room together. The rooms consist of suites of a study and two bedrooms. Everything is provided by the School, including even soap and towels.

How to Reach Newton Centre

Newton Centre should be sharply distinguished from Newton, Newtonville, and all the other Newtons. From the South Station, Boston, frequent trains run to Newton Centre **via the Highland Circuit**. Electric cars from Park Street to Lake Street connect at Lake Street with the Newton Highlands cars which pass through Newton Centre. Beacon Street, Newton Centre, is the stop for the Institution.

Correspondence Courses

The attention of the pastors is especially called to the fact that the Institution has assumed from the Free Baptist Pastor's Correspondence School the responsibility of providing courses by correspondence for the benefit of Baptist pastors. They are intended primarily for those who have not enjoyed many educational advantages. In no sense are they equivalents or substitutes for regular courses. Two methods are offered.

1. Courses for Reading. Upon application professors of the Institution will recommend books on their departments in general, or upon special topics in particular. From each student who enrolls in these courses three quarterly reports of books read will be expected, with brief comments upon them. A fee of two dollars will be charged for each course.

2. Courses for Study. These would involve more labor. The general method would be the reading of one **general** book in each course selected, and making a special study of **one topic**, with an essay of not more than 2,500 words, the essay to be submitted not later than December 15 of any year. These essays will be corrected and returned. Six courses satisfactorily completed will entitle a student to a certificate from the department. A fee of five dollars will be

charged for one course, six dollars if two courses are taken.

For further information see the catalogue pp. 63-65 or address Professor Henry K. Rowe, 32 Oxford Road, Newton Centre, Massachusetts.

Communications

Address all communications regarding the Summer School to

Professor W. N. DONOVAN,

Chairman of the Committee of the Faculty.

45 Paul Street, Newton Centre, Mass.

On arrival report to Professor Donovan, Room 2, Colby Hall

Enrollment Blank

Unless prevented by unforeseen circumstances, I expect to attend THE NEWTON SUMMER SCHOOL OF THEOLOGY, and I hereby request the assignment of a room in either Sturtevant or Farwell Hall. In the event of my inability to attend, I agree to notify the committee at once of that fact in order that this assignment may be cancelled. Enclosed find the registration fee of fifty cents.

Name,

Address,

Tear off this blank, sign and send to Professor W. N. Donovan, 45 Paul Street, Newton Centre, Mass., with the registration fee.

As it is not easy to dispose of large quantities of postage stamps, other forms of remittance will be appreciated where convenient.

Some Newton Men in the War

All friends of Newton will be glad to hear a little about the part which our students and alumni played in the war. Sketches of a few of our men who saw service with the colors are given herewith. The quality of their work removes the stigma that theological students are "slackers" and discloses how they bore themselves "as good soldiers of the Lord Jesus Christ."

Lt.-Col. W. G. Everson, '08, has had a distinguished record for gallantry. He comes back from hard service on the Italian front, wearing the Italian war cross for conspicuous leadership and bravery, and with the rank of Lt.-Colonel. He commanded the 332nd Indiana infantry, and his regiment, on November 3, captured the town of Tagliamento, in the course of a bloody battle. Col. Everson was a veteran of the Spanish War before his course at Newton. The Norwood Baptist Church, Cincinnati, which is proud to call him pastor, showed its appreciation of his patriotic and religious service by raising his salary \$800 annually, and his fellow-citizens by public honors conferred by the hand of Gen. Emilio Guglielmotti, head of the Italian war mission.

Capt. Arthur H. Chute, '13, left his work at the Madison Square Church, New York, in 1913, to become war correspondent on the Bulgarian front in the Second Balkan war. Immediately on the invasion of Belgium in 1914, he heard the call of duty and joined the valorous First Canadian Division as gunner, rising to the rank of Captain. His book, "The Real Front," (Harper's, 1918), contains as vivid pictures of actual warfare as have been written. Though he modestly keeps himself out of sight, there are unforgettable glimpses of the author's courage, faith and devotion. His spiritual interpretation of the great struggle, too, is among the best. The book will become a classic.

Lt. Waldo H. Heinricks, '19, has won renown as an aviator. The coveted Croix de Guerre came to him for his daring work at Chateau-Thierry. His adventures and hair-breadth escapes in the air service would fill a volume. In his last fight, he was wounded in ten places and fell 3000 feet, yet made a safe landing behind the enemy lines. With his elbow shattered, two bullets in his hand, one in his thigh, both jaws broken, fifteen teeth gone and his right cheek torn away, he lived two months at a German prison hospital in Metz, when there were but three surgeons and six nurses to care for six hundred patients. His pluck and perseverance were worthy of a Peter Waldo or a Judson; and it is good to

record that he intends, after completing his course at Newton, to become a foreign missionary.

Newton's Roll of Honor

[There has been placed in the Chapel at Newton Seminary an oak tablet bearing the names of Newton students who left the class-room for the National Service. The list is as follows.]

Edwin Atkinson Bell
Ernest Frederick Campbell
Harold Sterling Campbell
Charles Lamont Conrad
William Henry Cutler
Edwin Bixler Davis
Vernella Wallace Dyer
Waldo Huntley Heinrichs
Frank Lee Hunt
Frank William Lorimer
Shoichi Douglas Morihira
William Cling Parker
Randolph Rector
Harry Julius Schulman
George Robert Skillin
Calvin Miles Thompson, Jr.
Joseph Albert Vachon
Harold Bancroft White

Newton's Evangelistic Campaigns

ORIGIN OF THE MOVEMENT.

President George E. Horr called the students of the Institution together for a social evening at his home. Here the advisability of carrying on an evangelistic campaign among the churches was discussed. Out of this meeting sprang this movement that has thoroughly stirred the school and resulted in many conversions in the churches.

Last year seven teams were sent out to the churches of New England and over one hundred conversions resulted. The movement was a decided success, and this year there were more requests for teams than Newton was able to supply.

THE PURPOSE OF THE MOVEMENT.

The primary motive in sending these teams out was to show Newton's interest in the work of saving souls for the Kingdom of God. The boys were hungry for this kind of work and much interest was shown. The men left the school with souls on fire to win men for Christ, and God wonderfully blessed them.

Last year the teams were sent, for the most part, to the smaller churches where the work was difficult. But the men proved their earnestness by their willingness to go out again this year. It was a real vacation to every man on the different teams, and they returned very much revived both physically and spiritually. The men were only glad of this opportunity to prove their loyalty to the churches of New England.

Few of our people in New England know that they own some very valuable property in Newton Centre. Our Institution belongs to the churches and the boys are anxious to show their appreciation of the opportunities afforded them by the people of New England. In doing this evangelistic work they came in contact with many of the people and their fellowship was greatly enjoyed.

This team gave the students a chance to put into practice the ideas they had been receiving here at school. In every case the report came back that the church was wonderfully helped and that Jesus was the central theme of their preaching.

THE TEAMS IN OPERATION.

The teams took the field for one week only, March 16 to March 23. In attempting to arouse interest and obtain conversions they faced a tremendous task but prayer and faith brought them a double portion of success. The teams that were sent out are as follows:

Bangor, Me. Essex Street Church.

The team was composed of Dr. F. L. Anderson, A. H. Johnson, L. L. Campbell and Kozue Tomoi. The field was found to be in excellent condition for a revival. Thanks to the Pastor B. P. Browne. The meeting began with much enthusiasm, and the Spirit of the Lord was manifest from the very start. The first conversions came on Tuesday, and, after that, at every meeting there were decisions for Christ. When the meeting closed on Sunday evening, fifty-one had

made profession of faith in Jesus Christ. The church was wonderfully strengthened and many regretted that the meeting must close so soon.

First Church, Charlestown.

Pastor H. L. Hanson was so pleased with the work done last year by the Newton team that he asked for another team this year. Professor R. M. Vaughan, G. G. Ward and E. A. Elwell spent a busy week with the folks in Charlestown. Great interest was shown and eighteen conversions resulted from the meeting.

Saxton River, Vt. F. E. Robinson, Pastor.

Ernest F. Campbell and C. E. Blackwell composed the team. They found a great deal of sickness in the community but their congregations increased as the days went by, until great interest was evident. Fourteen professed faith in Christ and the church was left in a good spirit for further work.

Chelsea—Horace Memorial Baptist Church. Daniel Thompson, Acting Pastor.

The members of the team were Dr. Woodman Bradbury, William Duncan, and Charles L. Conrad. There were no conversions but the services were greatly appreciated by all the people.

Holliston, Mass.

A union service was held at Holliston. Rev. Judson Setzer, pastor of Pleasant Street Baptist Church, Concord, N. H., who was a former Newton man, did the preaching. Rev. Herbert E. Hinton of Newton was the Evangelistic Singer. Some very good work was done and Mr. Hinton reports at least fifty candidates for the Baptist church.

Masphee, Mass.

The team that went to Masphee met with many difficulties. It was rainy weather and sickness was abroad, but the pastor, Rev. Joseph D. Matthews, gave the boys fine support and good crowds came out to hear the team, which was composed of Clarence P. Jayne, Josiah Villarreal and Leonard L. Campbell. Eleven people took their stand for Christ.

Amesbury, Mass. Pastor S. James Cann.

Perhaps the most remarkable meeting was held at Ames-

bury. The team was composed of Professor W. F. Donovan and Rev. W. H. Duff. They held services on Sunday, March 16th, and on Wednesday and Thursday evenings during the week, then closed with a great service on Sunday, March 23. Their public professions of faith numbered twenty-seven as a result of the four days' meeting.

Results.

The net result has been one hundred and seventy-one decisions for Christ. However, that is not all; it has also brought Newton into closer touch with the New England churches. This record speaks very highly of the Evangelistic Spirit of Newton. It is to be hoped that this spirit of co-operation will grow as the years go by. This entire movement has met with such marked success that many are striving to make the Spring Evangelistic Drive a permanent feature in Newton's spring activities.

Much credit is due to Mr. A. H. Johnson of the Senior Class who showed marked executive ability in carrying out the whole plan. The entire faculty assisted in the work in a self-sacrificing spirit. Then again the pastors who prepared the fields and opened their churches and are now helping the new converts should be thanked for their support and prayers.

The churches may be sure that the men of Newton stand ready at all times to serve them, and are anxious that this Evangelistic Campaign may become a permanent event.

The All New England Conference at Newton

Great success attended the effort of the Newton Theological Institution to supply the default in the Baptist life of New England caused by the omission of the State anniversaries last autumn because of the prevalence of the influenza. Advantage was taken of the spring vacation when the dormitories of the Institution were vacant to invite all the officers and the ministerial members of the official boards of the six New England conventions to a conference at the Institution on the Hill in Newton Centre that the annual fellowship and consultation enjoyed at the State anniversaries might not be altogether lost for the year.

The sessions of the conference were held from Monday afternoon, March 17, to Wednesday noon. About 100 ministers responded to the invitation of the Institution and no more representative body of New England Baptist ministerial leaders has ever been gathered. It was an inspiring

occasion of Christian fellowship and broadening vision and there were many expressions of gratitude to the trustees and faculty of Newton for the splendid opportunity for Christian Fellowship.

At half past two on Monday President George E. Horr called the assembled visitors to order in the Chapel of Colby Hall and read the list of heroes of faith in the eleventh chapter of Hebrews and Dr. Charles H. Watson prayed. Hon. Edwin O. Childs, mayor of the city of Newton, gave a cordial and sympathetic welcome to the city. Dr. Emory W. Hunt then spoke with great feeling and touching earnestness on the subject, "Our Spiritual Resources."

Professor Frederick L. Anderson, D. D., read a paper on the same subject, in which he emphasized the developing consciousness of Jesus to the full comprehension of his divine character and mission. Our task is to follow him. At half past four the company was received in the home of President Horr at an afternoon tea.

Monday evening Professor Woodman Bradbury, D. D., conducted a devotional service and gave the first four brief addresses on "Leadership."

Professor W. N. Donovan, D. D., spoke on "Some Problems of Reconstruction." He has spent six months in Young Men's Christian Associations in France. He found the openings for the gospel most favorable, and warned the assembled ministers that they must be prepared to find the returning soldiers ready for a religion which is real.

President Horr made an address on the bearings of the war on the future.

Tuesday morning Professor Henry K. Rowe spoke on "The Leadership of Ministers in Social Reconstruction." "The Christian church must have a wider vision of the conditions of mankind. The condition of the world is a challenge to faith and consecration. We must convince our churches that a new day has come, and that God has a purpose to achieve in all the woe which has come on the world."

Professor Jean C. Bracq, LL. D., of Vassar College, spoke on "The Religious Forces in France," and analysed the population, showing the influence of the Roman Catholic Church, the Protestant churches, the Jews and the free-thinkers. It was a witty and informing address and was heartily received.

Tuesday afternoon the Governor of Massachusetts, Hon. Calvin Coolidge, brought to the conference the greetings of the State and made an address full of appreciation of the Conference.

Professor James P. Berkeley, Ph. D., spoke on "The Relation of the Bible to Leadership in Thought." He showed the development of religion in the Old Testament in preparation for the New and for Jesus Christ, and its unity amid all the varying sources and conditions of its production. The Unity of the Bible lies in the activity of God in history. The Bible is a book of progress in leadership.

In his address on "The Minister's Leadership in the Community of Thought," Professor Richard M. Vaughan, D. D., surpassed himself and touched the high water mark of this remarkable conference.

There was another great session on Tuesday evening. The subject was "Our World Relationships." Secretary Joseph C. Robbins, of the Foreign Mission Society, told of the growing unity of the world and the introduction of American ideas into the countries of the Far East. Professor Quincy Wright, of Harvard University, gave a very informing and illuminating historical survey of the various attempts to form leagues of peace in the past, their failure and the reason why there is more reason for hope for success in the present attempt to form a World League of Peace.

Rev. Cornelius Woelfkin, D. D., of New York, spoke on "The Outlook of the Situation." He said in part: We ought to take a large outlook on the situation. Other civilizations have perished; shall ours endure? We are at the parting of the ways. We must be constructive. The larger part of the war is still to be fought. We must come back to the idealism of Jesus Christ as the servant of man, cultivate a catholic spirit, and recognize the necessity of a prophetic spirit, co-operation and some form of Christian unity.

The last session of the conference on Wednesday morning was devoted to "Religious Education," and exceedingly interesting and helpful. Rev. F. F. Peterson told by graphic illustrations of the need of more and better education of children and young people in the Bible.

Dr. F. W. Padelford agreed with Mr. Peterson that religious instruction cannot be adequately provided for in an hour on Sunday. We must have schools for religion on week days as well conducted as the public schools.

In closing, the conference unanimously adopted this report: "We came to this conference for information and guidance. Our realization has far exceeded our expectation. We have not only received knowledge but we have received fresh inspiration and new courage. Our minds have been enlightened and our hearts enlarged. The process of reconstruction has begun already in us, and we have received the

vision of the possibilities of service of our reconstructed churches. We have seen the pastor as strategic leader, and the church as the strategic and divine organization for social rebirth. We have been cheered by a fresh consciousness of the presence of God, of the efficiency and sufficiency of Christ, and of the power of a life that is thrilled with the Spirit of Jesus, established by his living Word."

The conference closed with a season of prayer.

Newton's Prayer Meeting Groups

An interesting phase of Newton life during the last year has been the organization of groups of students who visit the prayer meetings of neighboring churches and conduct them when requested to do so. The suggestion was made by Mr. Charles H. Richman of the Senior Class and the work was organized by President Horr. The purpose was to bring the students into more intimate relation with the spiritual life of the churches and this has been amply realized. Pastors have been glad to have students conduct these meetings and "the prayer-meeting Christians" in our churches have come to a better acquaintance with the spirit and life of the Seminary.

The Commencement

Commencement week this year begins with Saturday, June 1, when President Horr preaches the Baccalaureate Sermon at 10.30 A. M. in the Newton Centre Church. Monday and Tuesday will be devoted to the public examinations.

Wednesday will be Alumni Day. Rev. Dr. O. S. C. Wallace will give the Alumni Address in the morning, to be followed by the Alumni Dinner. The annual meeting takes place in the afternoon, and the oration will be given by Principal Henry T. DeWolfe, D. D., in the evening. The Commencement Exercises take place Thursday at 10 A. M. to be followed by the Trustees' Dinner and the reception given by President and Mrs. Horr at their home. There is every reason for believing that the Commencement this year will rise to the high level of interest and inspiration that characterize Newton Commencements.

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THE INSTITUTION BULLETIN

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THE CONFERENCE OF THE BAPTIST
LEADERS OF NEW ENGLAND AT THE
NEWTON THEOLOGICAL INSTITUTION
MARCH 17-19 1919 THE INSTITUTION BUL-
LETIN VOLUME ELEVEN NUMBER THREE
NEWTON CENTRE MASSACHUSETTS

All requests for catalogues and bulletins, and information regarding admission, courses and opportunities, should be addressed to the President of the Institution.

Information regarding bequests may be obtained from the Treasurer, Mr. Everett A. Greene, 60 Federal Street, Boston, or from the President of the Institution.

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The Newton Conference

PROCEEDINGS OF A CONFERENCE
OF NEW ENGLAND BAPTIST LEADERS
AT THE NEWTON THEOLOGICAL
INSTITUTION, MARCH 17-19, 1919.

NEWTON CENTER, MASSACHUSETTS
1919

PROGRAMME OF THE NEWTON CONFERENCE
AT THE NEWTON THEOLOGICAL INSTITUTION
MARCH 17-19

MONDAY, MARCH 17

- 2:30 P. M. GREETINGS OF THE CITY
His Honor, MAYOR EDWIN O. CHILDS
Topic: Our Spiritual Resources
REV. EMORY W. HUNT, D.D.
PROF. F. L. ANDERSON, D.D.
- 4:30 P. M. PRESIDENT AND MRS. GEORGE EDWIN HERR
At Home
- 6:00 P. M. SUPPER
- 7:00 P. M. DEVOTIONAL SERVICES PROF. WOODMAN
BRADBURY, D.D.
Topic: Some Problems of Reconstruction
PROF. WINFRED N. DONOVAN, D.D.
PRES. GEORGE EDWIN HERR, LL.D.

TUESDAY, MARCH 18

- 7:30 A. M. BREAKFAST
- 9:30 A. M. DEVOTIONAL SERVICE: PROF. WOODMAN
BRADBURY, D.D.
Topic: The Leadership of Ministers in
Social Reconstruction
PROF. HENRY K. ROWE, Ph.D.
PROF. JEAN C. BRACQ, LL.D., Vassar College.
- 12:30 P. M. DINNER
- 3:00 P. M. GREETINGS OF THE COMMONWEALTH
His Excellency, HON. CALVIN COOLIDGE, Governor of Massachusetts
Topic: The Minister's Leadership of the
Community in Thought.
PROF. JAMES P. BERKELEY
PROF. RICHARD M. VAUGHAN, D.D.
- 6:00 P. M. SUPPER
- 7:00 P. M. DEVOTIONAL SERVICE: PROF. WOODMAN
BRADBURY, D.D.
- 7:30 P. M. *Topic*: Our World Relationships
REV. JOSEPH C. ROBBINS, D.D.
PROF. QUINCY WRIGHT of Harvard
University
REV. CORNELIUS WOELFKIN, D.D.,
Pastor 5th Ave. Church, New
York City

WEDNESDAY, MARCH 19

- 7:30 A. M. BREAKFAST
- 8:30 A. M. DEVOTIONAL SERVICE: PROF. WOODMAN
BRADBURY, D.D.
- 9:00 A. M. REV. F. F. PETERSON, presiding
Topic: The Problem of Religious Education
REV. F. F. PETERSON
REV. FRANK W. PADELFORD, D.D.

PROCEEDINGS OF THE CONFERENCE

January 29, 1919, the faculty of the Newton Theological Institution sent out to the officers and ministerial members of the official boards of the Baptist State Conventions of the six New England States, with the approval of the board of trustees, the following invitation, which explains the occasion and purposes of the Conference held in accordance with the invitation.

President George Edwin Horr of the Institution called the Conference to order at 2:30 P. M., Monday, March 17, 1919, and read the invitation to the Conference as follows:

THE NEWTON THEOLOGICAL INSTITUTION

NEWTON CENTRE, MASSACHUSETTS

January 29, 1919.

My Dear Brother:

The prevalence of the influenza last autumn throughout New England compelled our State Societies to substitute brief sessions at which necessary business was transacted in place of the usual anniversary meetings. At these meetings for many years we have considered the affairs of the denomination and the religious interests of our several States. Most of us did not realize until these meetings were omitted last autumn how largely they had contributed to the welfare of our churches. Pastors carried away from them a broader outlook upon their work, and the inspiration coming from the devotional exercises, the addresses on the programs and the conferences of brethren was perpetuated in many ways through the church work of the year.

The Conferences for greatly increasing the gifts of the churches which are now held perform an indispensable service, but they cannot fill the place of the State anniversaries, and there are many tokens that our churches this year are suffering from the want of the guidance and inspiration of the meetings of our State Societies.

It has occurred to the Faculty of The Newton Theological Institution that it would be helpful to the interests of our churches to hold a three days' Conference at the Seminary upon matters of common concern. The problems of reconstruction thrust upon us by the Great War, and the wise direction of church activities to meet them present matters of immediate and commanding importance. Our pastors, as never before, need to get together, to think together, to pray together, and in the light of common thought and prayer to consider the demands of the time.

With this end in view we are inviting a considerable number of our ministers to be the guests of the Newton Seminary from Monday afternoon, March 17, to Wednesday afternoon,

March 19. We enclose a tentative program and cordially invite you to be one of our number. You will be the guest of the Seminary for the time indicated, and there will be no charge whatever for lodging or meals during the Conference.

The Seminary in this invitation to our brethren is simply seeking to make its own distinctive contribution to the needs of the day and to the effectiveism of our ministers in meeting them.

We wish it were possible to extend an invitation to all the Baptist ministers of New England, but since that is impracticable our guests are limited to the ministers who are on the Boards of our State Societies.

We enclose the blank form of an acceptance, and an addressed and stamped envelope, which we would like to have mailed to us on or before February 20th, in order that we may make proper arrangements for your accommodations. We can assure you a good bed in a comfortable room, suitable meals, and beyond the provisions of the program, a warm welcome and the inspiring fellowship of your brother ministers.

It is proposed to afford ample opportunity for fraternal discussion of all the topics presented, and we hope that the devotional services may be most fruitful in leading us all to a more loyal consecration to the work of our common Lord.

Sincerely yours,

GEORGE E. HERR.

Following the reading of the eleventh chapter of Hebrews, Dr. Charles H. Watson led in prayer, and President Herr then introduced Hon. Edwin O. Childs, Mayor of the City of Newton.

Mayor Childs said in substance: "I welcome you to no mean city. It was formerly a part of Cambridge, but was set apart as New Town which was afterward abbreviated to Newton. It is called the garden city. It is a city which reverences its churches and takes pride in its ministry, to whom is given the hardest job in the city. You have a great work to do. We are living in a critical time. The boys are coming home very tender in heart. Among the things they will cherish most is the old church. They want the right truth, the truth in the plainest, simplest way. They want something worth while, and you can give it to them. Lift up Jesus Christ. He will draw men. In this new day we want the boys and all to follow Jesus Christ. God bless you. May you carry with you into the promised land every member of your congregations."

OUR SPIRITUAL RESOURCES

Rev. Emory W. Hunt, D.D., LL.D., said in substance:

"In such a presence as this it is impossible to approach this subject in an academic way. What are our spiritual re-

sources? Are they real? Can they help solve the problems of the finances of the boards we are connected with? Will they help in the problems of life and work in our pastorates? These spiritual resources are real. The war has established that. These four years of war have taught the primal importance of mobilizing our spiritual resources. They have proved more powerful than the mighty material and military resources of Germany. The war has proved that our spiritual resources are real. Some of our public men are behind the age. Others are not. A leading manufacturer of Ohio said, 'In all my business with employees and with customers I simply refer them to Jesus Christ.' Are we up to that?

"These resources are both divine and human. They must be divine or we might as well give up at once. The promise of Pentecost shows that Jesus knew what we would need. It is time for us to make another study of the Holy Spirit for our own sakes. We need to seek it. If we have entered upon the service of Christ with the right spirit we can count on the equipment he has provided. 'Be filled with the Spirit.' Let Him in. The Crucifixion came before Pentecost. Ours will also. We cannot harness the Holy Spirit to our selfish schemes.

"The divine spiritual resources are ministered to by the human. Our inheritances from the past are a part of our spiritual inheritance. We should be grateful to the noble men who fought for the truths we cherish. Harrington's biography of Captain Philip Bickel of the 'Fukuin Maru' of the Inland Sea of Japan ought to be read by everyone. The human element releases the divine,—our unclaimed deposits in the bank of God."

Dr. Hunt was followed by

PROFESSOR FREDERICK L. ANDERSON, D.D.

I do not come before you with an academic discussion, but with a spiritual purpose. If I say anything which cuts deep, remember that I am preaching to myself as much as to you. God grant then we may all learn of Jesus this afternoon.

The greatest of our spiritual resources is Jesus, and, if I may be pardoned for saying it, a comparatively unused resource. Our people are not well acquainted even with the external life of Jesus. To be sure from most pulpits, but not from all, they frequently hear His name, as a sort of motto, slogan or motive to action, and they have a general knowledge of the account of his birth, his baptism, his death and his resurrection; but very few could give an intelligent and moderately detailed account of his character, career or teachings. The reason for this state of things is that not many of the *preachers* could do it. The reason of the ignorance of many preachers is that, while in the Acts we have one plain account of Paul and his missionary work, the history of Jesus is contained in four gospels, whose order and points of view are quite different, giving at first a confused and confusing impression. It takes

time and labor for the pastor to get clear ideas about Jesus and this time and labor comparatively few are disposed to expend, because they either lack diligence or think the matter unimportant. The result is, especially in these days when Bible reading is going out of fashion even for some ministers, that Jesus grows dim and shadowy, and easily passes into the realm of myth and legend. More and more we lose the spiritual impact of his personality and his living words, and in losing it, we lose, to say the least, one of the most important elements in a vital Christianity. So far has this gone that here is a field fresh and interesting to our generation, and those pastors, who are cultivating it by preaching and teaching Jesus, are reaping rich harvests.

It is my purpose to speak to you this afternoon about Jesus. The theme is so great and many sided that in this brief hour, we can take but one viewpoint. We might speak of the glorified Saviour, exalted to the right hand of God, ruling and regenerating the world by his Spirit. We might sketch the story of his life in Palestine. We might present him as the great example or the great teacher. We might seek the deeper meanings of the Cross or the Resurrection. Any of these topics would be fruitful, but we propose to ourselves another aspect of Jesus, his own spiritual experience. We intend then to apply it to our case and by this application to prove to you the value of the experience of Jesus as a spiritual resource. We are His disciples, and he bade us learn of him. His first exhortation and well nigh his last was, *follow me*. The simplest and one of the most pregnant conceptions of Christianity is that to be a Christian is to be a follower of Jesus, and that not in any external way of mere imitation, but by becoming so united with him in purpose and spirit that we shall live his life over again, and in deepest reality share his experiences. This is one of the ideas always at the back of Paul's mind. We are crucified with him, die with him, are buried with him, rise with him. Not because we try to, but because, if our wills and hearts and lives are truly one with his, we cannot but work out essentially the same experience. He marked out broadly the spiritual path which all who bear the cross must tread, just because they are cross-bearers. "Always," says Paul, "bearing about in the body the dying of the Lord Jesus, that the life"—the resurrection-life—"also of Jesus may be manifested in our body." The great apostle illustrates this fact that the experiences of Jesus will be the experiences of his followers in principle, by the incidents of the latter days of Jesus on earth. Is it not legitimate to extend the comparison and find in all the capital experiences of the career of Jesus the program of the spiritual life?

Of course in the time at our disposal, we can explore superficially only a very few of these experiences of Jesus; indeed we shall confine ourselves to three: first, his fundamental experience of God out of which grew his call; second, his experience

of temptation; and third, his experience in his work, out of which grew the conviction that he must die.

I. HIS EXPERIENCE OF GOD

Jesus never could remember the time when he did not know God. God was the very center of his life and thought. Jesus was absolutely sure of him. Never a doubt about him ever flitted across his mind. All nature sang of God to him and he saw his Father's hand in each event of life. He found his thought, his feeling, his will one with God's. There was a deep understanding between them, which no incident or accident ever disturbed. So he lived in daily communion with his Father, and this communion was the sunshine of his soul, the very life of his inmost spirit, his abiding joy.

But he found himself in a world which had no such experience, a world of sin, selfishness, lust, pride, anxiety, sorrow, disaster and death. This stirred his Savior heart. He was filled with compassion for men, for they were scattered and distressed as sheep that had no shepherd. He knew that all their sin and misery would vanish, if they could only live like him in the sunshine of his Father's face, and he longed to bring them into the blessing which irradiated his life with purity, peace and joy. And this was his call, a call from above. This was his great work. It was perfectly simple, perfectly plain, though difficult in the extreme. All he had to do was to bring men into the same communion with God which he enjoyed. His whole business was to give himself, to impart to others his own experience. This was salvation and he was Savior, for he found in himself the spiritual resources to do a Savior's work. Character and experience were at the bottom of his high vocation.

Brethren, how deep and heart-searching is the lesson! To be sure, we are sinners, and certainly we shall never enter so deeply into communion with the Father as Jesus did. But if we have had the gracious and exceedingly precious experience of the forgiveness of sins, we too in Jesus have had access to the Father, and know Jesus' peace and Jesus' joy, yet with an element of humble gratitude for undeserved grace which Jesus and the angels never knew. And so we get the new life, which is Jesus' life, the life in God and communion with him. We find ourselves one with Jesus in spirit, in purity, in purpose, in hope, bound up in the bundle of life with him and with the Father, who are one.

It is only on the basis of such an experience that we have any right to preach. Without it, preachers have no function, they have nothing to give, they have only second-hand news to tell. I deeply sympathize with doubters in this age, and I have been a doubter myself, but doubters cannot preach the gospel. Doubt cannot awaken conviction or confidence, or bring men to decision. Only those who *know* salvation by personal inner experience can preach salvation as it ought to be

preached with thankful hearts and glowing faces, and joy and wonder in the tone. Only such men have a temperature high enough to bring souls to the fusing point of metamorphosis. We have no right to think that God has called us to be, under Christ, saviors of men, unless we find in ourselves the resources of salvation. And if we do have this experience, whether laymen or ministers, we cannot but tell it to others. In true preaching there is something instinctive and spontaneous. Salvation is so good that we want all men to share it with us. To keep still would be the most cruel selfishness, unworthy of a man, let alone of a Christian. As in Jesus' case, character and experience must stand behind our vocation, indeed must constitute it. What we are must be the root of what we preach. And unless that root is living, vigorous, and full of power, our preaching will be idle words. Like Jesus, all we have to give is ourselves; let us be careful that it is something rich and attractive, something really worth getting.

But some one may say, our best is pretty poor. We should strive to give men not our experience, but that of Jesus. We must lead them to Him in whom all fulness dwells. That to be sure is the true objective, but how can we lead men to Christ? Only as they see Christ in us, and they will see Christ in us, only in so far as he truly dwells in us and shines in our conduct. There is something to depreciate, it seems to me, in the seeming humility which looks on our experience of grace as a pretty poor thing. That comes close to saying that the divine salvation is a pretty poor thing. Paul did not speak that way. He did not and could not boast of himself, but he did boast of what Christ had done in him and for him. It was the unspeakable gift, God had shined in his heart to give the light of the knowledge of the glory of God. It was indeed contained in an earthen vessel but was itself a heavenly treasure, precious beyond comparison. He speaks of it as the riches of grace, as an energy for new life to be likened only to the divine power which raised Jesus from the dead. If we profess only a little salvation, we proclaim to men that we have only a little Saviour. But if the confidence, peace, joy and triumph of our lives shows the working of the Spirit of God in us, we shall be living epistles, known and read of all men. Think of it, brethren, every time we enter a home, we may be a letter from God right to the hearts of those who dwell there.

This false humility which underlies the idea that we are pretty poor examples of our religion is due principally to the resurgence of the doctrine that we must save ourselves, and that any boasting of the greatness of our salvation is a glorifying of ourselves. Of course, too, we should say in passing that if we are saving ourselves, it is doubtless pretty poor business, and we have, as a matter of fact, a pretty poor savior. But this is not the New Testament teaching. While it does recognize human co-operation, its whole emphasis is on the fact that salvation is of God, is his free gift, working in us repent-

ance, faith and every grace, an unmerited and undeserved favor, and that when we rejoice in it, we praise not ourselves, the unworthy recipients, but the gracious Giver. Only this conception can restore to us a real religion, which praises God with gratitude and joy all the day long, and is enthusiastic enough to propagate itself. So we repeat that we are the body of Christ thro' which he acts in the world, that men must see Christ in us, before we can lead them to Christ. We must be saved before we can be saviors. We are not sign-posts, pointing in a direction we have never gone, but trolley cars to take men to the central power station which is energizing us, and without that energy we are stalled.

II. THE TEMPTATION

Jesus was now convinced that he was the Messiah, that he was God's special representative sent to bring salvation to men, and that his work as Saviour was to give men himself, his inner experience of communion with God and the purity, peace and joy that came from it. But how was the carpenter's son to manage it? How should he begin? What should he do? On what principles should he proceed? If we have been floating along without even having put such questions squarely to ourselves, if we have never had time to come to a deliberate decision as to ways and means, it might be well for us to spend six weeks alone and in prayer, as Jesus did. And if we did so, we might possibly understand more clearly the temptations, to which we now often yield scarce knowing it, and which eat the heart out of our usefulness.

In the first temptation, Jesus is a starving man, so hungry that at least he wants to make stones bread. But he will not do it. It is the subtle enticement to use his supernatural power for his temporal advantage. This he was sure was wrong. Such a principle of action would allow him to rescue himself in every pinch, would mean a life far removed from ours, would in fact make it impossible for him to save, would be a selfish use of a divine power. Rather he will trust God to help him, when he cannot help himself without sin, and if it is not God's will to help, he can die, but he cannot sin.

This same temptation comes to us in a thousand veiled forms, an insidious evil which lames our power at its source. To be sure, we have no miraculous gift, we cannot make stones bread, but we do have spiritual power, the power of an inner experience of God and salvation, and we are often tempted to commercialize it, to make it the means of getting bread. Some of us trade on it to put money in our purse, or save ourselves money. Some of us use it to gain influence over others, worldly social position, and the applause of men. You all know what I mean, and the excuses we make. We are so poor, we have no other perquisites. They all do it. Men expect it of us. Alas! the last is largely right. Men have come to expect it of us, and by this same token, the ministry has lost its power over

them, for they secretly feel that we are just like them after all and are seeking money, ease and power just as they are. Nor should we forget, poor as some of us are, that covetousness is as great an enemy of the poor as of the rich. This is not losing our life that we may gain it. The taunting cry of the enemies of Jesus on the cross, He saved others, himself he cannot save, is still the inexorable rule for all saviors. If we are to save others, we cannot save ourselves.

In the second temptation, Satan practically says to Jesus, "Ah! I see, you are a man of faith! You are of those who will not save themselves, but will trust in God. Well, let us see you trust in God then! Leap down these hundreds of feet; does not God in his word say, "He shall give his angels charge concerning thee, and on their hands they shall bear thee up, lest thou dash thy foot against a stone?" This is the lure of fanaticism, the temptation to the other extreme. If Satan cannot commercialize a minister and make him worldly, he then tries to make a fanatic of him and render his faith and constancy ineffective by turning it into folly, and he succeeds all too often. This was the ruin of all the Messianic pretenders of Jesus' age and of many since that age, but Jesus was untouched by it. He laid down his principle. He would not make a show of faith. He would not tempt God. He would not run into danger except in the path of duty, and then he would not avoid it. He would see in the laws of nature his Father's own laws and would not violate them, hoping for exceptional aid. He would be sane. So dangerous is this allurements to spiritual men of a certain type that we may take the time to draw a picture of the fanatic, the sincere fanatic, of the higher and not of the coarser type.

The fanatic is a man of faith. He has the highest ideals, and he is a man of courage too. He is a literalist in the interpretation of scripture. It makes no difference to him whether the words stand in Ecclesiastes or the Sermon on the Mount, whether they come from the dark age of the Judges or from Paul on Mars Hill, whether they are in the original manuscripts or not. It is all one to him and generally he takes the surface meaning or an allegorical interpretation, disregarding all the progress of the Church in the art of exposition. *His* exegesis is always inspired. His motive is frequently that of proving his faith to his opponents, showing it off before the world. There is often a subtle self righteousness in a fanatic, a species of spiritual vanity. There is usually no real purpose to be served by his course of action. He runs ahead of providential indications, creates situations, attempts to force the will of God. Self-will is the insignia of the fanatic. He not only runs ahead of providence, but he often runs against natural law, indulges in a tilt with the universe. He fails to understand that natural law is merely the habits of God, and that miracle is at least not the ordinary divine method.

Lastly he is *sure*, no one can move him or argue with him. God has revealed to him that he will do this particular miracle for him or that he himself must do this particular extraordinary thing. He declares that he must follow conscience or the Spirit, not perceiving that he is following his own self will. He follows conscience or the Spirit as the man in the carriage follows the horses which he drives.

The only means of avoiding fanaticism are a deeper and wiser piety like that of Jesus, a wider view of nature (especially of psychology) and of God's ways with men, a broader and truer view of the Bible. In other words, the fanatic has never had a real education under the best religious leadership.

In the third temptation, Satan says, "Well, after all, you are a man of common sense, quite a man of the world; then take the worldly view and use the worldly means." This, of course, was the temptation to the political Messiahship, which involved a world war with the Roman Empire and at the end riding up the Sacra Via to the Capitoline as a conqueror. It was a glittering dream, the short road to glory. The divinely promised Messianic world empire and the natural instinct to avoid pain and trouble and take the easiest way might have tempted Jesus, but he resolutely refused the lure, and deliberately chose instead the slow hard road of truth preaching in a world of sin, the way of the Cross. He could not for any end, however good and great in itself, subordinate himself to evil principles, or employ the bloodstained weapon of aggressive war. By this process of attaining his goal he would have lost the cause which he had carried to seeming victory, indeed would have lost his own soul. Nothing can show more clearly than the whole temptation how scrupulous Jesus was in the quality of the methods he employed. He had no sympathy with the Jesuit proverb, "The end justifies the means." His watch-word was, "Only right means to right ends."

How completely this demolishes our modern fetish of success! How it strengthens us to despise the modern fear of failure! The first and great requisite in life is to live it through and maintain a pure, good, loving heart, which has no thought of serving self or winning applause, but whose whole object is the service of men, the making of a better world. He who stoops to questionable means to win the victory by that very act loses it. He who keeps his ideal of personal purity and loving service unstained cannot know defeat, though deserted by all and cried down by the whole world. Jesus consistently followed this narrow way which leads at length to life and true success, when he seemed to throw away the results of his Galilean ministry at the Crisis at Capernaum, and when he ended his life upon the Cross instead of on a throne as his disciples expected. Yet from that Cross he today rules a vaster empire than any disciple could possibly have conceived, and his influence has entered into the warp and woof of humanity so intimately as to presage his final triumph. How difficult

always to take the long view and the hard road! Yet, if we are followers of Jesus, crossbearers in the procession which he still leads, followers of the white robed martyrs and saints, we shall do it, and that with faith and joy. Such spiritual leaders and they alone give the lie to the world's sneer that every man has his price, and, though working in obscure places, have not only the approval of God and their own consciences, but preach the gospel by their lives and strange unworldly choices more eloquently and persuasively than popular rhetoricians. They are the salt of the earth, the light of the world, the undying root of an ever-living Church. May you and I have a part in that glorious company!

III. JESUS' EXPERIENCE IN HIS MINISTRY

There never was a more indefatigable worker than Jesus. When at last the time came, he threw himself into his career with a zeal and energy rarely, if ever, equalled. The Spirit drove him forth into the field. It was an aggressive campaign. He sought men. He did not wait for them to come to him. He went after them. He thrust himself and his message on their attention. Ceaselessly he pursued his preaching tours, from village to village, from city to city, from province to province, week after week, month after month. It was the first great evangelistic campaign, never equalled as a speaking tour till the campaigns of Bryan and Roosevelt in our own day. But Jesus did it on foot, and with a thoroughness, a persistence and a vigor beyond all praise. The white harvest was always before his eyes and on his heart. He prayed for helpers and urged others to pray for them. No difficulties or weariness held him back. Over the mountains and through the wilderness the Shepherd sought his sheep. He sent out his still unprepared disciples by the dozen and the seventy on the same mission. From the very first, he had intended to make them fishers of men.

It was a preaching ministry. Preaching was Jesus' principal, and, except healing and helping, his only method. He believed in the power of truth to set men free. As the great sower, he sowed the divine message in men's hearts, the message of the Kingdom and its new and blessed life. He urged men to enter the Kingdom, showed them how to do so and solemnly warned them of the consequences of refusal. He revealed to them the Father heart of God, bade them cast aside the weary yoke of legalism, and find rest in his experience of joy and his new service of love.

Brethren, if we are followers of such a leader, we shall be hard put to it to keep up with him. It is in Jesus that we first find that strenuous life, which is always a mark of his religion at its best, that eager, earnest spirit, that tireless divine energy ever pushing us out and beyond. There is no place for shirkers or slackers in Jesus' Kingdom, no room for self indulgence or ease there. We are all sworn to the Master's oath of self-

dedication, "I must work the works of Him that sent me while it is day. The night cometh when no man can work." A little more of the Master's unwearied diligence in the real business of the Kingdom would mightily aid things just now. In many a parish nothing is more needed than that the minister should begin to take his work more seriously. Four-fifths of the failures in the pastorate are caused by laziness. Mind you, I do not say that four-fifths of the ministers are lazy, but that four-fifths of the failures in the pastorate are due to laziness. Up late in the morning, slow in getting to work, dawdling in the study without aim or method, hours wasted in social intercourse and triviality, a penchant for vacations and nervous breakdowns due to doing nothing in particular. We all know the type, a type as unlike the freshness, vigor and purpose of Jesus as can be imagined. Thank God, it is a decreasing species, and in the critical days soon coming, it is doomed to extinction. Yet to every one of us comes the call to put on a new spirit, to add eagerness to our industry, and zeal to diligence, that we may stand before the tireless Preacher, who shall be our Judge, blameless and unashamed.

At sometime during his Galilean ministry, Jesus seems to have come to the conclusion that he would never be able to bring the people into the Kingdom by preaching only, but that he must add to his preaching dying. Not in spite of his death, but through his death, he became convinced that he would become the Saviour of the world. History has proved the truth of his conviction. The Cross is the greatest factor in the power of Christianity. Jesus saved the world by dying for it.

A thousand questions arise here for answer, and we must admit once for all that there was something so unique in the death of Jesus that the comparison between him and us in this regard cannot be pressed far. And yet I am quite certain that, if we are to fulfil our mission, we too, like Jesus, must add dying to preaching. I mean it seriously. We should be so sure of God's call to us that we should deliberately and irrevocably make up our minds that we will fulfil our ministry at any cost, even though it cost us our life. We should solemnly resolve that no opposition, no obstacles, no severity of labor, no poverty, no danger should ever cause us to abandon our God-given task. Indeed, it is not at all impossible that with Anti-Christ rising in Russia, we may be forced to meet the martyr's test, but, failing that, if we faithfully speak the whole counsel of God, we may easily be called upon to suffer rejection, scorn, and the poorhouse. But if this be God's plan for us, like Jesus, we must set our face to go up to our tragic Jerusalem.

There is a tradition of that past prudential age before 1914, whose motto was "Safety first," that the successful preacher is the one who makes no enemies, who dies with the love of the whole community. But our Lord Jesus came to a very different end. He was despised and rejected of men, a man of sorrows and acquainted with grief, he was numbered with the

transgressors, and died a cruel and shameful death, jeered at by a savage and pitiless mob. Possibly we have tried too hard to please everybody, have too easily compromised with sin, and have been afraid to stir up the hatred of evil men. The contrast between our funerals and our Lord's death on the cross may possibly be a witness against us. And yet I mean more than this by "adding dying to preaching." All that I have already said is an essential part of it. The stern resolve to see it through like a man and a Christian must ever be in the background, ready to come into the foreground when required. But, there must be a daily dying, a free pouring out of our life and energy into other souls, a prodigal expenditure of ourselves in worthy work, that disregard of comfort and ease which our soldiers demonstrated in the Argonne and on the Meuse. The hour has struck for the Christian ministry to rededicate itself to its task, larger and more exacting than ever before, to gird up its loins with a firmer and more heroic purpose, to throw self-regard to the winds, and meet the crisis of all history with an abandon and a smile, which can come only from a God-given experience and a God-given courage. The cry is for truth tellers, for men who will dare to lead, and the ministry must not fail either Christ or the world.

MONDAY EVENING

SOME PROBLEMS OF RECONSTRUCTION

By PROF. W. N. DONOVAN, D. D.

THE CALL TO THE CHURCH FOR RECONSTRUCTIVE WORK

(Professor Donovan's address was prepared and delivered with no thought of publication. Because of its adaptation to the special audience, and its somewhat intimate and personal character, only a summary of the main points can be given. The following is furnished by him.)

He began with an acknowledgement to President Horr and the Newton Trustees for the leave of absence which enabled him to spend several months in France in Y. M. C. A. service; and then outlined his opportunities for observation overseas. In this connection he paid a tribute to the unprecedented achievements of the Government in raising, transporting, and provisioning such an immense army. "That national army was just a cross section of the American people. No man came into close contact with that cross section without having a loftier conception of America, a greater pride in his American citizenship. Over and over one heard, 'You cannot work for these boys without getting to love them.' We came also to have a feeling almost like awe in the presence of the cheery heroism with which those boys took discomfort and suffering, even faced the supreme sacrifice." The strength of the army was in its morale. History tells of no army to match the cleanliness and joyous spirit of the American troops. Preachers to

such men had to feel their need of a message grounded in the power of God.

For my first point, I want to turn from my great admiration for our men and bid you think of the calamity and horror of this war, in spite of all the nobility that may have shone through in places. I want to remind you of the exceedingly precious things that can never be reconstructed. Among the great losses to the world we think first of the millions of lives taken in their prime, of the homes and families that might have been, of the hopes and plans that now are ended by the simple white crosses in France. Again, the destruction of material and productive values will cramp the comfort and capacity for human service of many generations. The great activities of the church will be retarded for centuries by this destruction of treasure. But beyond every thing else should be put the moral and spiritual losses. It is natural to think first of dishonored treaties. Deeper still is the wrong of setting millions of men to kill and destroy. But most fundamental is the fearful retrogression to the idea that the final appeal in this world is to brute force. All the great Christian nations have reverted to the principle of force as a last resort. Bolshevism is logical if selfish force is the supreme thing in the world.

Viewed in one way these attacks upon the morality of mankind constitute irreparable losses. To the end of time the world will feel their stunting effects upon moral and spiritual values. In another way, however, they emphasize the need for reconstructive agencies and principles. Resources for Christian work have not increased. Duties have not diminished. No new morality or new religion has been developed in the war. The appeal of Christ has not been supplanted. The purposes of God do not fail. Calvary shall not be in vain. Nineteen centuries of Christian progress must not be buried under the wooden crosses of European battlefields. The very losses, frightful as they are, constitute the challenge to Christian effort.

Having considered these losses, first to appreciate the tragedy of our time, and second to get the challenge which they offer to the forces of good, we come in the third place to ask the means by which recovery is to be made. The war has added no new elements to the age-long struggle. The power of love and the love of power are still at strife. Has the Christ chosen any new agency, or is his work still to be done through loyal followers united in what we call the organized church? No substitute for the Christian church has been evolved. All the schemes for social betterment have collapsed in the cataclysm of the last four years. The Gospel message must still be presented, but presented as never before, and as the supreme social scheme. Church and ministry face the greatest task ever offered them.

Early in the war much was said about a new type of church. Some were even sure that the Y. M. C. A. was that type.

By general argument and numerous incidents the speaker maintained that the work of the "Y" and that of the army chaplains was confessedly only a temporary expedient to provide in abnormal conditions what the church which is awake to its mission offers to men in normal conditions. No new doctrines have been formulated. All the much heralded changes have been in the direction of providing a better mechanism for the old time spiritual forces. The changes have not been in fundamentals but in externals of organization and administration. The great effect on Christian workers overseas was a restraint upon non-essentials, and a new enthusiasm for essentials. May the non-essentials of rivalry and form never emerge from the limbo to which they were relegated, and may the essentials of the divine life in man through Christ never lose the push given in the heat of the struggle! The "Comrades in Service" and other religious movements planned for 1918-1919 in France were just what live pastors are seeking for their men in America. The peculiar features were the adaptation of methods to conditions. Nobody is to relieve the church of her task. Whoever else may find his old job taken as he comes back from the war, the church is sure of her old job and more added.

In the fourth place and finally, look at some conceptions which have been stressed in the war which ought to render large service in the rebuilding for which the need is so imperative. These will be grouped as exterior and interior conceptions. Externally the lesson of co-operation has been enforced by the draft, by the generosity to each other of the various arms in the service, by the intimate fellowship of the "buddies." There has been the clarifying effect of facing great issues, the emancipation from the bondage to things. The soldier has learned how many things he can do without, what things he must have. He has felt the thrill of King Albert's willingness to lose "every thing but my soul." This clarified view will make him less patient of petty distinctions, more insistent on positive attainment of worthy objectives. We may protest against features of Dr. Fosdick's recent arraignment of the church, but he has caught in France the demand for a church that shall stand for great positive ideals. Right along with the lesson of co-operation comes an apparent opposite, the recognition of individual values. Man power was the need everywhere. The need taught a new reverence for humanity and personality. No individual unit could be overlooked. The last man must be inspected, drilled, inoculated, equipped, cared for in minute details of personal hygiene. He lost his right to personal habits. But the general concern for his habits gave to the individual a new importance at the same time that it taught him new subordination.

Then interiorly, the war has been fought for spiritual ideals. The victory has been a victory of ideals. Certain Christian truths have shone out with startling brilliance. Take

the idea of suffering for others. We have learned that we are all bound in the bundle of life together. We know that the innocent do expiate the sins of the guilty. (Incidents of hospital trains and of sacrifices were used by the speaker to illustrate this.) We have felt the power of a life given over to a great purpose. On both sides of the water the life of the camps has been lived in the atmosphere of consecration to a great cause. Military ceremonies have every day inculcated reverence for unseen realities, for the flag and other symbols of these realities. The satisfaction expressed by dying men that they could do their share has told of the old truth that man must lose his life to save it. Men who have so lavished their all for high ideals must have noble ideals of religion presented to them. Small views and low ideals are out of place with them and with those who have been supporting them.

We have just witnessed the superb out-pouring of which human nature is capable when confronted with a sufficient motive. Over in France our preachers are reminding the men of what they were glad to endure that they might "win the war." "Now," the preachers ask, "what are you willing to do in peace to maintain the ideals for which the war was fought?" So here at home we need to urge by all the losses, and by the unprecedented new demands and opportunities, that our churches show in peace the same vigorous uprising to meet a crisis that was displayed so readily in time of war. It is our task to make available the resources which the war has disclosed and to apply them with equal devotion to the work of Christ and his kingdom.

MAKING CHRISTIANITY EFFICIENT

By PRESIDENT GEORGE E. HERR, D.D., LL.D.

It is impossible to exaggerate the enormous calamity, to the whole world, of the Great War, which has now happily come to an end, even if peace has not yet been formally established. It is not only on the fields of Northern France that the disasters of the war are to be seen, but everywhere throughout the wide world. Every child born into the world for the last thirty years has a heavier burden of labor and struggle.

We cannot help asking what is to be the result of this tempest of destruction upon every human interest. "Reconstruction" is the word on all lips, but it is of uncertain definition. There are many things in the world of 1914 that have vanished beyond the skill of man to restore; like the Cathedral of Rheims or the millions of men dead on the field of Flanders; they are lost forever. Other things may be repaired, like a building that has been only slightly injured; others can only give place to new structures upon the old foundations, while others may be made more efficient than ever, like the German steamships whose speed was multiplied when they were equipped with American engines.

Is the cause of Religion, as represented by the historic Christian Church, one of the things that will vanish from the new world upon which we are now entering, or has it only been slightly injured, or must it be radically changed to survive at all, or does it simply need some new access of power to be made more efficient than ever?

All such answers presuppose that our common Christianity has not been strengthened by the war, and I think that most candid observers will admit that this is the fact. The outlook for religion is not fairer than it was in 1914. If the decline is not so startling as some would represent, certainly there has been little advance. There has been no general revival of religion, and probably the spiritual status of the men in the field is not materially different from what it was when they entered the war. Old habitudes have been deepened and strengthened, but there have been comparatively few radical transformations of character either for better or worse. Christianity, on the whole, during these critical years has not so profoundly influenced the world that the faith of the multitudes beams more brightly, or the common life of men has been lifted to a higher spiritual level.

Some attempts have been made to mitigate the force of this statement by pointing out that the spirit of helpfulness and self-sacrificing service has been resplendently illustrated, and that that is the true spirit of religion, even though the man who renders it does so with an oath on his lips. The assertion has often been quoted from James that true religion is to visit the widows and fatherless in their affliction and to keep one's self unspotted from the world. This one of the most unfortunate translations in our whole English version. The Greek word translated "religion" (*threskia*) never means "religion" in the Christian sense. It always means ritual, ceremonial, form of worship. What the Apostle James said was that the true ritual, outward manifestation of religion, consisted in this humanitarian service. He did not say that humanitarian service was the Christian religion. Christianity is something far deeper, far profounder than that. It grounds itself in the filial attitude of man toward the Heavenly Father. No matter how kind brothers may be to one another, there can be no family life if all of them are at variance with their father. Whether we like it or not, we hold a relation to the Heavenly Father. We are living in the house of the Lord, and there can be no abiding blessedness to any one of us so long as we are at variance, "unreconciled," as the Apostle phrases it, to God. There are two great commandments, and you cannot have the religion of the Bible by ignoring the first commandment. You can have the religion of Auguste Comte and of Frederic Harrison, but not of the historic Christian faith.

In my judgment, those go much too far who assert that Christianity has totally failed in this world-crisis. Perhaps it is fairer to say that it has not failed at all wherever it has been really practised, and that what these awful years have shown is not that the Christian Gospel is untrue or ineffective, but that its disciples, with few exceptions, have not completely surrendered themselves to it, and that it has seldom been tried at all in any whole-hearted and absolute fashion.

This seems to be the fact: organized Christianity has not been the power over the lives of men in these awful years that we had a right to expect it would be. It did not prevent war between the three great Protestant nations of the world, and between the three great Roman Catholic peoples. It did not ameliorate war on the part of the Central Powers, and it had no decisive voice in settling the internal conflicts of the nations during the war and may not have in determining the conditions of peace.

Such a situation calls for the most serious consideration on the part of all Christian men. A considerable number of Christian believers are making much more extreme statements than any I have suggested, and some are claiming that the world has been constantly becoming worse and that the only hope is the appearance of Christ, and the conquest of evil by the armies of heaven. They declare that if Germany could not conquer the world by force, Christ can and will, and that the Kingdom of God is to be set up principally by physical means.

Others hold that neither the facts of the present situation nor a correct interpretation of the Scriptures bears out this forecast, and that the efficiency of the moral and spiritual forces of Christianity has seldom been completely realized. From this point of view, our first duty is to ask what neglects or perversions of Christian truth may account for the partial failure of the Christian Gospel, which, if corrected, may be to our present organized Christianity what the American engines and engineers were to the interned German steamships.

THE GOSPEL AND THE INDIVIDUAL

• In suggesting some answers to this question I remark, in the first place: That the great masses of mankind, who call themselves Christians, need a fresh and vivid impression and conviction as to what the Christian Gospel really is. A few years ago I had here at Newton as my guest an eminent New Testament scholar. A warm friendship arose between us, and, among other discussions, we sought to agree upon a definition of "the Gospel." The formula upon which we united, and which has received some favorable consideration abroad, is this: "The Gospel is the possibility of reconciliation with God and a new life through personal relationship to Jesus Christ." It seemed to us that this brief statement covered many important points. The two co-ordinate

features of human need—reconciliation with God and a new human life—and this accomplished through personal relationship to Jesus Christ a living personality with whom men may form close, immediate ties of fellowship, confidence and obedience. I need not tarry to point out the important implications of this statement as to the nature of Christ and His resurrection from the dead.

But the main thing on which I wish to fasten attention is that this position emphasizes personal relationship to Jesus Christ as the condition of the reconciliation with God and the new life, that together constitute salvation. Now this is the element in the Gospel that it seems to me has largely fallen out of our current religious life, and because of this we can see a reason for its relative inefficiency.

Nothing can take the place in Christianity of this personal relationship to Christ that the New Testament calls "faith." Heredity cannot do it. "God is able of stones to raise up children to Abraham." No ceremony like baptism or the supper can do it. No relationship to the church can do it. No attitude toward the Bible can do it. "Go search the Scriptures," said Jesus, "in them ye think ye have eternal life." But you do not have it. There is no eternal life in the Scriptures. "They are they that testify of me, and ye will not come unto me that ye may have eternal life." Eternal life is in Christ alone, not in blood, or ordinances, or churches, or Scripture; and all these that are ways to Him may become obstacles to keep us from Him, and we find ourselves honoring the road rather than the goal, substituting the means for the end.

One can hardly fail to see that this is exactly what much of our organized Christianity, consciously or unconsciously, has been doing. No one doubts that there is much genuine piety in the Paedo-baptist churches of Europe and America and in the great Roman obedience. At the same time one can hardly fail to see that the teaching that grace is conferred by rite, that baptism of an unconscious child grafts it into the body of Christ, is almost cunningly devised to substitute rite or church for the vital personal relationship of the individual soul to the living Christ.

No clearer definition of what it is to be a Christian was ever given than that of Jesus: "My sheep hear my voice and they follow me." The response of the soul to the voice of Jesus is like the response of a faithful dog to the voice of his master; like the response of a human soul to the voice of love; like the response of the woman at the tomb on the resurrection morning to Jesus' utterance of her name. That response of the soul to Christ, and obedience to Him constitutes the Christian, and nothing else does.

This is the supreme truth for which our own denomination has always stood—personal relationship to Jesus Christ.

We have not always been as loyal to it as we ought to have been. Too often our witness has been indistinct and muffled. Like the Israelites in Cannan, we have found it easy to worship the gods of the nations. But can we believe that if the conception of the Christian life, and of faith as the condition of it, for which we stand, had actually dominated the convictions and activities of all Christian churches, our organized religion would have been as ineffective as it seems to have been?

It is sometimes said, and more often insinuated, that the day of our denomination has passed, and that our only function is to merge with others and quietly take an inconspicuous seat. But it is more than doubtful if the Christian churches need anything quite so much as they need the truth for which we stand, and if this tempest-tossed world needs anything so much as the clear pointing of souls to the Savior of mankind.

THE GOSPEL AND SOCIETY

II. In the second place, is one seriously amiss in seeing another source of our religious failure in the ignorance or indifference to the social applications of the Gospel?

I imagine that what I have said thus far elicits your assent, but I am not at all sure that you will agree with what I am about to say. Tremors run through the average congregation when the preacher uses the adjective "social," and when he carries out the inevitable implications of the word, he is pretty sure to be reminded, in one form or another, that it is his business to preach "the simple Gospel," and that he is straying far outside his province if he brings a message to business, to politics, to social reform.

We are wont to claim that Christianity is a universal faith that is capable of awakening a response in all human souls. Missionary history is a most impressive evidence of this assertion. Hardly a tribe on the face of the earth has remained untouched by Christian truth, and some of the most radical transformations of character have been made among the most unpromising peoples—like the profound change in Terra del Fuego, which so moved Charles Darwin that he contributed annually to missions all the rest of his life.

But there is an internal as well as an external universality. Christianity might make some tangential relationship with every race, and yet fail to reach all the needs and inspire all the activities of any individual. The problem of internal universality is quite as serious as that of external expansion. Can our religion meet all the wants of the human soul and dominate all the legitimate activities of men, ruling in the sphere of all human relations, setting the ideals in business and commerce, in art, in literature, in politics and in international relationships? Has it a compelling message as to the conflicts of labor and capital; as to the duty of the privileged

classes to the unprivileged. Has it anything to do with sanitation and education and the social order?

Perhaps most of us could not approve without qualification all the acts of that great American who has so recently passed away—Theodore Roosevelt—but no candid student of our times can fail to recognize that, under his inspiration and leadership, American business did much to purify itself of evil practices. The level of commercial honor is distinctly higher than it was twenty years ago. There is much to be done, but a good start certainly has been made.

It is clear as sunlight that one result of the profound upheaval of the war has been not only to promote political democracy, but industrial democracy. A few years ago when capitalists were called on to submit a labor dispute to arbitration, the reply often was: "There is nothing to arbitrate." Did you notice the other day in New York City, in a wage conflict, that this was not the reply of the employers, but of the employees? The simple fact that this reply is now made by men on whose lips a few years ago it would have been inconceivable is a significant straw showing how the wind has shifted. The conciliatory address of Mr. John D. Rockefeller, Jr., the other day at Atlantic City, in which he recognizes the right of the community to a voice in the conduct of a business, and of the employees to a voice in the management, has been widely heralded as the beginning of a new era in business; but it is only a beginning, and it would not be surprising if in a few years the claim of labor as the predominant partner in management were the real issue.

The war has brought the social problems of liquor, of prostitution, of child-labor, of sanitation, recreation and education to the front. And the men who have sacrificed so much at home and abroad will demand that a country worth risking life for shall be made a country worth living in.

It is not fair to claim that our common Christianity does not show itself in these movements. It does. Take out of them what Christian men have contributed to them, and there would not be enough left to be worth talking about. Some are drawing unfavorable comparisons between the Y. M. C. A. and the churches, as if the Y. M. C. A. did not spring out of the very heart of the church, and as if it had not been sustained all these years, and been enabled to do its great work in the war by the self-sacrifice and gifts of Christian men. When a company of unbelievers will match proportionally the work of the Evangelical Churches in the Y. M. C. A., there will be some slight ground for the charge that the modern church is not interested in doing the works of Christ.

THE SOCIAL MIND

The churches as a whole do not see it. They are not socially minded. The obstacle, of course, that stands in the way of a common effort to express the social mind of organized

Christianity in most places is the fact of the denominational separation of the churches. And probably you would hear in many quarters that nothing can be done until all denominational divisions are obliterated. Undoubtedly the merging of all the denominations would make such work easier and more economical, but I doubt whether any great work for the Kingdom was ever accomplished simply by taking the easier course. The truth is that all noble Christian service springs out of passion, and the searching criticism of the churches and of organized Christianity, as a whole, is that it is not marked by social passion. We do not feel the need; we are not moved profoundly by the call. And the great problem of Christian union will never be solved by the negotiation of ecclesiastics around a green table; it will only be solved by the processes of life, through enthusiastic, passionate interest in human welfare.

There is no minister here who is not confronted in his own community with some phase of this enormous social problem. The best test of the moral status of a community is to ask, "Is this a good place in which to bring up children? Would I choose this place as a community in which to bring up my family?" If it is not such a place, what does it lack? What are the practical ends at which Christian people and the Christian churches, as exponents of the Christian ideal, should aim?" The answer to such questions solves your problem at once.

These are Christian tasks. The average Protestant church does not present to its members a man's job. Broadly speaking, it only knows how to utilize two classes of persons—those who can talk, and those who can give money. The first can speak in prayer-meeting, and possibly teach—though talking and teaching are different functions that are often confused—and the second class can supply the means to keep the church going. But there is an enormous amount of unvitalized power in all our churches, idle, because churches, as a whole, lack the social mind, and leave unreaped the fields white to harvest.

And we must be on our guard against being misled by the common fallacy that it is necessary that all the individuals composing a group should become Christians to make the group a Christian force. That is the fallacy that blights the outlook of too many Baptists. Dr. Avery Shaw has well said: "I suppose there is not one of us who cannot recall a family, a business, an industrial organization, all of whose members were Christians, while the whole group in its ideals, its processes, its influence was essentially unChristian. On the other hand, have we not all known similar social groups where the ideals and processes were strongly Christian through the dominating influence of the one earnest Christian in the group?"

A recent writer has quoted a French General as saying that twenty per cent of the French soldiers were cowards,

twenty per cent fearless fighters, while sixty per cent were cowards or fearless according as they were led. One recalls what Napoleon said to Marshal Ney: "An army of deer led by a lion is better than an army of lions led by a deer." In every community a Christian lion can lead all the deer to victory.

We are having before our eyes a salient illustration, on an enormous scale, of a Christian privilege and duty. We regret profoundly that the relation of this nation to world peace is becoming a question of partisan politics, but that ought not to prevent us, in a conference like this, from recognizing the Christian opportunity of these critical days.

My own experience has perhaps been peculiar. As a student of foreign politics for twenty years, and for almost as long a writer on international questions, I could not understand the policy of President Wilson, and I found that even Cabinet officials were not entirely clear about it. I resolved to read the entire body of President Wilson's writings and speeches and draw my own conclusions. That study yielded a specific and definite result. I apprehended afresh what I knew before perfectly well, that in our own time the world has become a narrow street. What was a block of clay has been transmuted into a block of marble. When you strike a block of clay no impulse is transmitted through the mass; your rod is simply imbedded in it; but when you strike a block of marble every particle of it vibrates to the stroke, and it rings. In our own day the world has become a block of marble. Nothing happens anywhere that is not felt everywhere. The markets of the world instantly register every commercial change. The cotton quotations in Liverpool within a few minutes affect the exchanges of Memphis and New Orleans, Alexandria, Egypt, and Calcutta. One science is studied at Tokyo and Johns Hopkins. The literature of Russia is at home in London and Boston, and Petrograd and Peking read Dickens and Thackeray. John Fiske is as well known in Japan as in Boston. Everyone knows these things, but what I at least did not know, and what I learned from President Wilson was that the time had come when the whole world was ready to respond to a common moral idealism. And it was given to him to issue the call to the recognition of a common law of righteousness to embody itself in industrial law and binding international agreements. There are no hermit nations. National isolation is no longer possible. If we believed that it was possible we had no business to enter the war in co-operation with the Entente Powers. Freedom from entangling alliances is no longer an open question. We are in them, and we cannot get out of them except by an ignominious policy of scuttle, which will perpetuate for a century at least the conditions out of which the war arose.

The real question is not whether or not we are sacrificing something of our independence, in co-operation with others.

Every treaty we ever made infringes our abstract independence. The real question is whether we are ready to sacrifice irresponsibility and take up our share of the world's burdens and make our contributions to the solution of the world's problems.

It may well be that the proposed League between the nations may be improved by well-considered amendments, but no one can read the debates reported in the Congressional Record without seeing that there is a faction in the Senate that does not realize that we are living in a new age; that national isolation is no longer possible, and that we are now confronting the fairest opportunity of the Christian ages to give the conscience of the world a regulative power in the affairs of the world.

For my part, I have no doubt as to the issue. For, at bottom, the question is whether or not the Christian life and Christian ideals have anything to do with the relations of States, and whether the law of the tooth and the claw is to be superseded by the Christian law of justice and good-will.

GOD AND RESIDENT FORCES

III. Am I wholly wrong in thinking, in the *third* place, that one cause of our comparative failure may be a weakened sense of dependence upon God? May we not have relied too much upon what Leconte calls "resident forces" and too little upon the divine will that is exterior to the sequences of physical causation?

Lately I have read considerable portions of the New Testament in another tongue, and I have been impressed with the fact that our very familiarity with the English version may obscure the fact that the whole narrative is saturated and vibrating with forces from another realm. In the Bible records the Most High is very near, and He is responsive to the prayers of His people. Many Christians apparently today feel like Belshazzar and say in their hearts, if not with their lips: "Is not this the Great Babylon that I have builded?" And the God in whose hand our breath is, we have not glorified.

Kipling was a prophet to the whole world, as well as to England, when at the Queen's Diamond Jubilee in 1897 he uttered the prophetic warning:

"For heathen heart that puts his trust
In reeking tube and iron shard;
All valiant dust that builds in dust,
And guarding calls not Thee to guard;
For frantic boast and foolish word:
Thy mercy on Thy people, Lord."

We cannot forget that just one year ago we were passing through the darkest hour for Christian civilization in all Christian history. A year ago this week the Germans began

their great drive for the Channel ports. A year ago this week Gough's fifth army broke and gave way, and for some awful hours it seemed as if the cause of the Allies were lost and Germany would go far toward ruling the world. It is easy for men to say today that they knew everything would come out right in the end. They did not know any such thing. Read Lloyd George's appeal to England just a year ago, Clemenceau's speeches and President Wilson's summons to this country. The civilian leaders did not know it; the military authorities did not know it. It was a dark day, and the dark day lasted well into mid-summer. The Providential factors in giving victory to the Allied forces can never be ignored. Why did not the Germans take the French ports in August, 1914, as they now say they should have done? How was it that every calculation made with the utmost precision miscarried at the first battle of the Marne? How came it about that a modest military professor suddenly loomed up as the world's greatest strategist, commanding at one time ten times as many men as Napoleon ever commanded in any campaign. And Napoleon thought he himself was the only General in the world who could co-ordinate the movements of one hundred thousand men, while Foch did that with six million. Was there no Providence in the almost unexpected arrival of the Americans at Chateau Thierry on the very day when Sir Douglas Haig was driving in the German right flank and General Petain the left flank, and the Americans pierced the center. I could hardly cite a parallel in history outside the Bible. One thinks of the deliverance of Israel from Egypt, when the writer says: "The Lord looked through the pillar of fire and of cloud and took off the chariot wheels of the Egyptians, that they drave heavily." One thinks of the fall of Babylon and the closing words of the chapter that describes it: "In that night was Belshazzar, King of the Chaldeans, slain, and Darius the Mede took the kingdom." One thinks of the deliverance of Jerusalem from the hosts of Sennacherib, outlined in the 48th Psalm.—"The kings assembled, they saw it and passed by together. Fear took hold on them, and pain as of a woman in travail. God is known in her palaces for a refuge." The Hebrews could say of such deliverances: "This is the Lord's doings and it is marvellous in our eyes." And we are blind and slow of heart if, looking over the events of the last year, we cannot say the same thing. Truly the Allied victory is the Lord's doing and it is marvellous in our eyes.

THE GROUND OF CONFIDENCE

The defeat of Germany has given rise to a hundred questions that hardly existed three months ago. Then, there was only one question: How to win the war? Now the gravest political, social, economic problems seem to precipitate on us all at once. But may we not say as David said to Saul: "The Lord who delivered me out of the paw of the lion and out of

the paw of the bear is able to deliver me from the hand of this Philistine?"

God is not an absentee proprietor. He is in the world doing mightily. He is accessible to the prayers of men, and he is timing all things in the interests of His Kingdom. A year ago we trusted principally in resident forces; today we trust in the living God, who made the heavens and the earth.

In passing from the Gospels to the Acts of the Apostles we come into a new world. We begin to understand the dim forecasts of Jesus that after He had ascended to the Father a new spiritual energy would move men. He Himself on His throne does what He could not do when He was here on the earth. Peter grasped the change and understood what was happening when he told the rulers regarding the miracle at the Beautiful Gate of the Temple: "Be it known to you all that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand before you whole." Jesus was a living presence in the world. Instead of killing Him, the cross had liberated Him to the exercise of a universal power.

The statue of Phillips Brooks at the side of Trinity Church, Boston, is not the most successful of St. Gaudens' works. It hardly compares with his Shaw monument on Boston Common or with the Lincoln monument in Chicago. The great sculptor passed away before he had given his idea adequate expression; but the conception is the noblest St. Gaudens ever entertained. Behind the preacher stands the figure of Christ, and the hand of the Master is on the preacher's shoulder. You feel that the preacher is in touch with Christ. He is bearing the message of Christ and Christ is with Him to bless the message. Is not that the whole mystery of effective Christian service, the secret of joy and of triumph in the work of Christ?

I have tried to point out some of the reasons of our comparative ill-success, but is there any reason so constant and pervasive as this: that we do our work without Christ; that our churches have never learned the secret of prayer and the power for serving men that comes from communion with Christ and His co-operation with us.

I do not believe that organized Christianity is by any means a failure. In spite of faults and shortcomings it is still the salt of the earth. If the Gospel does not save the world nothing else will. But the Gospel will do much more for men than it ever yet has done, when those who call themselves Christians vitally respond to the Gospel, when we realize that the Gospel contemplates the conquest not only of all nations but of every phase of human life, and when the living Christ co-operates with us because we are in touch with Him.

And yet I seem to have left unsaid the greatest thing I had to say. Is it not the spirit of willing sacrifice for the cause of

Christ that gives preaching the Gospel, social activity, and prayer itself the greatest efficiency? I feel sometimes the violent contrast between the comfort and self-indulgence of much of our modern life and the attitude the Gospel seems to enjoin toward the world. It was not simply the teaching of Jesus that has touched the world, but the cross of Jesus Christ. Self-denial occupies a great place in the New Testament. The last four years have witnessed unprecedented sacrifice on the part of all classes of men for the cause of native land. Is there anything that would so touch and move the returning soldiers and the forces of our new civilization as for Christian men and churches everywhere to match the devotion and self-sacrifice of men everywhere for the cause of the nation with a similar devotion and self-sacrifice for the interests of the Kingdom of God?

TUESDAY MORNING.

THE LEADERSHIP OF MINISTERS IN SOCIAL RECONSTRUCTION

By PROF. HENRY K. ROWE, Ph.D.

When Bunyan's Pilgrim had won his fight with Apollyon, and had passed through the valley of the shadow of death, he came with the rising of the sun to a little eminence whence he could see the road before him. It seems to me, brethren, that this is a parable of our own experience. We too have passed through the shadow of war and of death. We are trying to see the way that we should go. And we have come to this little eminence of Newton hill to get a vision.

It must be a vision of local opportunities. We are so inclined to think that we are handicapped by our narrow environment, when the opportunity lies all about us for service. Why should not the minister build himself into community life as the physician does, instead of looking for a larger field? But the vision must broaden out beyond the local horizon. It is as important that we should not be provincial in our thinking as it is that we should not be too soaring in our ambitions. Our interests should include the whole nation and all classes in their scope. It must also be a world vision. For more than a hundred years we Baptists have been thinking in world terms through foreign missions. Think of what it meant for the farmer and his wife in some remote community, narrowed in life by their isolation, to reach out in world thinking and in world sympathy and so becoming citizens of the world. By as much as we have amplified our modern living over that which they enjoyed, by so much ought we to enlarge our interest in the things that pertain to the kingdom of God.

You will agree with me when I say that

I. THE PRESENT SITUATION CONSTITUTES A CHALLENGE

It is a challenge to faith and to consecrated energy. It is a challenge to every thinking man, but especially to every

minister and church. It faces us and demands of us that we ask ourselves whether the faith in God and in human nature that we preach is ours as a real experience. Do we believe in the keeping power of God, and can we look up into his face and say: 'Though he slay me, yet will I trust him?' Have we such a faith in human nature as Jesus had when he was willing to leave the cause to which he gave his life to the inexperienced hands of his disciples?

Some things are clear about the present situation. In spite of the unrest and foreboding of the times there is a dawning hope that we are passing out of a time of strife into a time of conciliation and co-operation.

Old ideas are passing. Individualism has been the characteristic philosophy of modern times, and its dominant note has been the demand for individual rights. The Renaissance was an expression of the belief that man has a right to use his own mind, untrammelled by inherited ideas. The Reformation, expressed in the formulas of Luther and echoed by Calvin at Geneva, was the result of a conviction that man has a right to approach God directly without the mediation of priest and sacrament. The American Revolution was the result of accumulated wrongs borne by the colonists and accumulating demands for colonial rights. The French Revolution was precipitated by men who had caught the same spirit of independence, and those revolutions have been repeated in Europe until political rights are well nigh universal. But a new age is dawning, in which the word obligation is looming larger than the shibboleth of rights. America has led the way in recognizing that principle in international relations. Cuba, China, the Philippines,—these mark so many steps in the attempt of this nation to do justice to other peoples. And now we face an unparalleled opportunity to champion this principle of international obligation through the proposed League of Nations.

THE NEW AGE IN INDUSTRY

Another ancient idea with which we have been obsessed is that class conflict is inevitable. It is at the foundation of Marxian socialism. It is fundamental in the scientific doctrine of the survival of the fittest. But it is giving way to the gospel of comity and conciliation. We are still in a transition time in industry, and the age of conflict is by no means over, but there are many indications that a better day is dawning. The program of the British Labor Party published a year ago is evidence of the progressive thinking of industrial leaders in England. Better still are the recommendations and experiments growing out of the investigations of parliamentary commissions in England appointed to investigate the issues that underlie a period of reconstruction. Over there they are appointing labor representatives on committees with employers for the solution of the problems that loom ominously in the industrial world. Here in America industrial democracy does

not seem so utterly impracticable as it did before the war. Particularly notable is the address of Mr. John D. Rockefeller, Jr., at Atlantic City last December, when he asserted as a result of his experience with the coal strike in Colorado that henceforth we must recognize the principle that there are four parties to industry, and that all must be represented on the governing boards. But what was most significant about his address was the fact as reported, that when the speaker had read his new industrial creed, the five hundred members of the convention of the National Chamber of Commerce who were present rose in a body and cheered the sentiments that were expressed. Capital is experiencing a change of heart. All over this country new methods are being adopted, and if we could believe that labor would be content with its share instead of demanding everything in imitation of capital, we might soon expect a golden age in industry.

Old organizations are dissolving. "Oh! where are kings and empires now, of old that went and came?" Think of Austria, that once proud Hapsburg empire that through the Middle Ages claimed the hegemony of Europe? Where is the Czar of the Russians, who ruled autocratically a hundred and eighty million persons over an area that stretched from the Baltic to the Pacific and from the Arctic Ocean to the mountains of Armenia? Where is the Turkish sultan who tried to arouse the Moslem faithful all over the East to a holy war against the Allies? Where too is that blasphemous Hohenzollern who grudgingly shared the dominion of the world with God, but demanded for Germany a larger place in the sun? Will he have any place for the sole of his own foot? What is true of empires is in a measure true of the old political parties. Who would have dreamed in England before the war that in 1919 the ancient rivals of Liberals and Conservatives would join in coalition, with a Labor Party as the party of opposition? A recent movement in America is worth watching as tending in the same direction. Only a few years old, the Non-Partisan League of the Northwest has completely converted to its doctrines of state socialism the farmers of North Dakota, came near electing the last governor of Minnesota, and threatens to extend through the mountain states. State labor parties are forming, and it is even possible that the industrial worker of the East may join hands with the farmer of the West in an attempt to introduce a new era of government in this land. Surely we are in a time of instability of thought and action.

Old ideals are perishing. America has had the reputation of worshipping the "almighty dollar," and we have as a nation given ourselves without stint to the development of the natural resources of this continent. But the war has revealed that underneath we are idealistic. What a revelation it is to the world of the power of idealism that this nation should have gone into this war with the main purpose of saving the liberties of the world, that we should have sent our boys by the hun-

dreds of thousands across three thousand miles of sea that the world might be made safe for democracy, and that thousands of men and women should have given up their personal interests to serve the government in a time of need. To the men whose souls were bared in the white light of battle material things are no longer the ultimate. They have faced eternity, and they know that money and power and even life itself are of lesser worth than duty and right and justice.

THE CHALLENGE TO THE CHURCH

There is encouragement in all this for the minister, who has preached just these doctrines. At the same time the situation is a challenge to lead the new spirit to find expression in social co-operation and service.

But there are factors in the situation that give us pause. First of all the churches are conservative in their methods. The ministers are at least partly to blame for this. It is trite to say that a missionary pastor makes a missionary church, but it is as true that a resourceful and wise pastor can do much to mould the processes of the church. The churches are self-centered, except in the field of missions. Is it not rather remarkable that a denomination that was a pioneer in such a radical movement as foreign missions a hundred years ago should be contented to move at such a snail's pace in the broader activities of the day? I do not like to make any invidious comparisons, but it is disconcerting when a sister denomination sets aside in its program several million dollars for the development of rural church leadership, while we Baptists are content to make a few experiments. Then too our churches are ultra-independent. We have not yet learned to work together as well as we work separately. Yet co-operation is the watchword of the new day.

In the second place, the people outside the churches are critical and distrustful of them. This is especially true of the working people. A recent article in one of our radical weeklies in discussing a possible substitute for the church denounced the investment of millions of money in ecclesiastical plants and their maintenance, especially when the buildings are closed most of the week, and the writer declared that the working people hated this, which was a criminal waste from their point of view. Now we believe in the church, and we believe that her faults are fewer than her strong points, yet we cannot afford to overlook this hostility.

Worst of all there are thousands of persons today who are so extreme in their radicalism that they would sweep away not only the church but the whole social order. Bolshevism has caught the Russian people in its grip. It is contending stubbornly for the control of Germany. It threatens western Europe. Are we sure that it is not going to fight for a foothold in America? Madame Breshkovsky, who has come to America to explain Russian socialism, says that Bolshevism is not a theory but a behavior. I think we can define it as an attitude

toward the existing order of society that is destructively critical, and hopelessly revolutionary. It is a danger signal. It adds to the number of factors in the present situation that are disconcerting. It intensifies the challenge.

I come now to the main point of this discussion:—

II. WHAT SHALL WE DO WITH THE CHALLENGE?

We cannot escape from it if we would, and we cannot meet it by keeping on in the beaten paths. We may not leave our age-long task of ministering to the purely spiritual needs of the people. Those are primary. But personal religion must relate itself to the social situation, and must translate itself into action. Ministers must face honestly the question whether they are custodians of private interests, chaplains of ecclesiastical clubs, or prophets of the Most High. There are tasks that lie upon us that would weigh us down did we not know that the resources of divine strength are ours. What are the tasks? Bishop McDowell of the Methodist Episcopal Church has said that we must re-make the mind of the world, we must re-make the ideals of the world, and we must re-make the faith of the world.

As I see it, we have the great task of educating the churches to appreciate the necessity of the social application of Christianity for the solution of the grave questions that have been complicated and intensified by the war. This we cannot do until we are aware of them ourselves. It is extremely important that we should not mislead those who come under our instruction. To avoid this we must study to understand.

We are not alone educators of the church mind. We are also, and even more, interpreters of the divine mind. It is ours to interpret the divine purpose and will for this weary world. Many persons have been so storm-swept by the war that they have been driven from their spiritual moorings. They are adrift on the sea of thought. They need an anchor for the soul. They want a God who is adequate for present need as well as for the life beyond. It is not easy for us to put into words the thought of the providence of God. We too have our perplexities to understand how a God that is in the world working out an orderly purpose can be both great and good and let such a cataclysm take place. We may have our explanations theological, but they will not suffice for the common need. It is our supreme business to interpret God in terms of the real need of the present day. To do it adequately we must have a social as well as a personal religion and theology.

Beyond these we are messengers of a moral imperative that we cannot put aside. There is a call to a crusade of peace as there has been a call to a righteous war. It is for us to summon men and women as prophets of old have sent forth their call. Bernard of Clairvaux was able by his eloquence so to sway crowds that women hid their husbands and sons for fear they would take the cross of the crusader. Two hundred years ago Jonathan Edwards so wrought upon the minds of men

that he seemed literally to shake them over the fiery abyss, and they cried out in their agony of fear. Has God so gripped us that we can lay our hand upon this one and that, and summon them so persuasively to this day's crusade that they cannot disobey? This is an evangelism that is no less needed than the older type. It too calls for prayer and consecration on the part of the minister, as it calls for sacrifice and service on the part of the layman. We neglect it at our peril.

We are becoming increasingly conscious of yet another task. It is our privilege to champion the cause of internationalism, as represented in a league of nations. It is our opportunity to stand for justice and generosity in industrial relations. But it is our constant and immediate business to enrich and ennoble our community life. What other organization than the church can stimulate the best motives and uphold so steadily the highest standards? The community is the base of our national life. The cities depend on the rural communities for new vigor. We must keep the sources pure. This community life cannot be what it ought unless all the people get together. Stratification and segregation are twin evils that are characteristic of our community life. It is easy to draw a horizontal line between classes. It is much too easy to gather into small groups—into clubs and cliques and denominational churches,—but fail to discover any unit of community life.

A SOCIAL CENTER

It is very desirable that every community should have its social center. The schoolhouse is that natural center, for it belongs to the public as a whole. In such a center there should be accommodations for voluntary classes, clubs, and a community forum. It should be a center and stimulus for a community campaign for social betterment, and in this campaign church people should be the leaders, and the church as an organization should be behind it. Such a campaign must include many things. We congratulate ourselves that we have won a great victory for temperance, but when twenty-seven Massachusetts towns within this last month have voted for license as a protest against prohibition, it is evident that we shall have still to secure the sanction of public opinion. The question of vice is no less important. Do you know that divisions of the German army numbering several hundred thousand men were incapacitated from fighting because of venereal disease at a time when Germany needed every man she could muster on the western front? The sex problem is enormously important, and sex education is a task to which we must set ourselves here in the United States. We have health problems to solve in country as well as in town. We should give our attention to recreation. The poor we have ever with us, but poverty is not incurable. Americanization of immigrants is a problem that we cannot neglect, if we would insure the future of American institutions.

We have been very slow to cope with the immigrant problem. We have permitted the growth of slums and therewith an alarming amount of social discontent. Leon Trotzky came from Russia to this country, and settled in the Jewish ghetto in New York City. Like so many Europeans who come to this country expecting to find an elysium, he and his companions were disillusioned. They came to hate the capitalistic system which, as they believed, was responsible for the misery of the sweatshop and the slum, and they went back to Russia after the revolution broke to build a new social system. The result is Bolshevism. Can this nation avoid altogether the blame for the suffering of Russia and the threat of communism that darkens the prospects of all Europe?

It is a huge task that confronts us, but greater was the task of the Master. As he drew together men and women of all sorts to aid him in his ministry, so it lies with us to enlist those who are in our churches and those who are on the outside in the building of the Christian social order. Co-operation we must have among ourselves and with other denominations. Can we consistently talk about a league of nations unless we can have a league of churches in spirit and service, if not organically? We need to make wide investigations and to undertake large enterprises. Think of the problem of rural life. There is the downtown problem in our cities. There is the question of the responsibility of the suburban church. I have long wondered why some one has not given us a book on the suburban church. We have discussed the rural and the urban problems, but has not the church in the suburbs of the cities an unequalled opportunity to make its contribution to a solution of the difficulties of both country and city? In many sections it is the suburban people that have the greatest wealth, leisure, and capacity for large affairs. Then besides these local questions there is the question of the relation of the church to industry and the relation of the church to community welfare generally.

These are the avenues by which the modern pilgrim must make his way to the heavenly city. Upon him is laid the Master's charge to occupy until he comes. The principles that should control are those that he has laid down. There is the principle of sacrifice, that has been so nobly manifested in the heroism of our soldiers in France. There is the spirit of service, that has shone so gloriously in the devotion of surgeons and nurses behind the battle lines. And there is the principle of co-operation, exemplified in the conciliatory efforts of President Wilson to bring about a peace union among the nations of the world.

Many, many centuries ago an old man was climbing a mountain on the edge of the Arabian desert. He skirted the jutting rocks and scrambled over the slippery ledges until he reached a point whence he could look out over the land that stretched away to the Mediterranean. It was a land promised to his race. As he stood there he thought of the experiences of

the past. He recalled the night when he wrapped his shepherd's cloak about him and crept for shelter from the wind behind a great rock in a weary land. He remembered the glow of the burning bush and the call that came to him to free his people. He remembered the months of struggle before Pharaoh let the people go. He remembered the forty years of wandering in the wilderness. All that was behind him now. And before him was the promised land. Moses could not see the widespread kingdom of David that was to be, nor the glories of Solomon, nor the triumphs of the Maccabees. He could not visualize Jesus as he went about his work of ministry through Galilee and Judea. But he had faith to believe that God would make of Israel a great and a happy people. Can we from our vantage point of the twentieth century catch a vision of what this earth shall be when its kingdoms and its commonwealths become in very truth the kingdom of our God?

TUESDAY AFTERNOON

Tuesday afternoon Rev. Thomas D. Anderson, D.D., of Brookline, Mass., offered prayer. Hon. Calvin Coolidge, Governor of Massachusetts, gave the Conference a welcome to Massachusetts. He said:

"The process of reconstruction is a step in progress. In carrying on the war we were obliged in a sense to suspend the constitution. The first step is to re-establish peace. The re-incorporation of the soldier in civil society is not proving a difficult problem. The readjustment of war munitions workers is not so easy but is being settled. First of all we need to provide a better protection for the public health. In the past the American people have been largely left to care for itself. But the war revealed that a large number of men were not up to a proper and desirable degree of health. We have secondly the problem of education. Not only for the children, but for those who have come recently to our shores. We have not great natural resources, and we must depend for the prosperity of New England on the trained skill of our people. This has kept manufactures here in the past, and it will be even more important in the future. We must also plan that the products of industry and commerce are distributed so as to contribute to the well-being of all the people. In reconstruction the aim should be to return business and public utilities to private enterprises. A very important question is that of the prevalent unrest. We must show that our adjustments of commerce and industry are founded on justice. We have fought a great war to establish truth and justice in the earth. We must have truth and justice in our business and social relations. I have come not only to bring you the greetings of the Commonwealth, but to ask you to lead your people to the support of every suitable effort for the advancement and establishment of truth and justice in our industrial, social and political relations."

THE PLACE OF THE BIBLE IN LEADERSHIP IN THOUGHT

By PROF. JAMES P. BERKELEY.

The Bible entered into the life of the world as a new intellectual force. Not by way of the schools or through the favor of the scholars, not in the realm of the speculative, but as a living force functioning in the spiritual realm in the common life. It brought men face to face with the realities of life with a new insight springing out of a deeper experience, with an illumination which came from a source they could call nothing less than the Holy Spirit. It compelled men to think on the problems of life and brought the direction needed for that task. The glory of Greece was that by sheer force of intellect she had brought everything under examination for thorough analysis, but even the thinking of Greece had to subject itself to the new leadership and philosophy became the handmaiden of theology. Everywhere the Bible has gone it has stirred the minds of men and faced them towards the great objectives of human existence. Wherever any order of society has fallen under the dominance of autocracy, whether it be political, or ecclesiastical, or scholastic, it has sought in one way or another to keep the Bible from the people, for such a system is imperilled when men think under the leadership of the Bible. When the democratic ferment appeared it was perfectly logical that the movement should turn to the Bible for leadership and under that leadership create our modern world.

That appeal to the Scripture at once involved the question of interpretation. How was the Bible to function in leadership? The repudiation of the definitions imposed upon the book by ecclesiastical organizations and the assertion of the right to go directly to the Scriptures and inquire as to their meaning involved the discovery and the application of the right methods of interpretation. To this task has been given one of the noblest services of which the church has any record. For thoroughness of equipment, diligence in application, perseverance in re-examination, it is beyond praise. To many seeing it only in part and only at some stage of development, it has presented an object now of ridicule and now of fear, but it has persevered in its task with the result that the Bible is better known today than ever before and the erudition of multitudes of specialists is at hand in convenient and usable form for any diligent and faithful pastor or Sunday School worker. It is possible therefore to place the Bible in a more telling place of leadership than in any previous age.

A FAVORABLE SITUATION

But leadership implies a definite situation, a starting point and an objective. It means progress. Our starting point is the world of action of our day. Our objective is the liberty of the sons of God. These two points determine the line of progress.

When we face this world in action we are at once confronted with Democracy. The leadership we seek to win is the creating, inspiring and guiding of public opinion. It is not the construction of a philosophy for the few, but giving a point of view to, and quickening the conscience of the many. The key word for democracy is mutuality, mutual regard, mutual self-restraint, mutual aid. It is social and industrial idealism. Then we find we face a situation which calls for the greatest resources, for it involves the empowering of human nature to realize these ideals. But this is the very field in which we feel that the Bible is the one book of leadership. Here it can come into its own.

There is another advantage in the situation. The whole world is stirred into thinking. We do not face the difficulty of provoking men to thought. We have before us a world which has been agitated by great events which have quickened even the slothful minds with the most profound problems. Men want leadership. They are anxious for the solution of their problems. They are thinking in terms of democracy, service, freedom, idealism, and considering these things in the light of their broadest relations. But above all men are today recognizing that the fundamental questions are moral and that the thought of today must stand before the judgment seat of Christ. The Galilean has been seen seated at the right hand of God.

As we face our starting point in this world in action we are to remember that leadership in thought is conditioned by the rules of thought. It is not something which can be dictated by any outward authority, nor conjured by the repetition of slogans. It must be enlightened and stimulated by the truth. It must deal with reality. Our task, then, is along one line only and that is, "the manifestation of the truth to every conscience."

THE UNITY OF THE BOOK

1. To bring the Bible into its rightful place of leadership we must show the unity of the book.

The last phase of the Great War made very clear the necessity of unity of command, the correlation of all parts for a definite objective. This principle is equally necessary in our problem. The scandal which arouses justifiable suspicion is that *anything can be proven from the Bible*. The most diverse and contradictory beliefs, so contradictory that they are provocative of strife which divides the church itself, are presented as representing the teachings of this book. But if the Bible is to perform the task of guiding the present democratic movement there must be that unity which will give definiteness and present an unmistakable and inescapable message.

The first thing to recognize is the complexity and diversity of the Bible. It is a library and not a book. It differs widely in both literary form and quality and therefore requires variety of treatment in its interpretation. It contains the literature of a race passing through the successive epochs of its history as

these develop through a long period of time in many forms of historical situations. Men of the most diverse sorts face distinct and dissimilar situations with distinct and dissimilar problems. Earlier prophecy threatens the nation with destruction, later prophecy comforts the nation with the assurance of a glorious future. More than that, there is the definite line of cleavage dividing the book into two parts, the revelations of two dispensations, with the most divergent characteristics, one to bring into bondage, the other into liberty.

This complexity is to be fully recognized and not concealed by forced harmonization. Whatever the unity it is one which has in it a place for this complexity. One thing at once becomes unmistakably clear and that is that the unity is not to be found in externals. It is not in the legislation. There is a tradition that a certain rabbi burned many barrels of oil endeavoring to reconcile the legislation of Ezekiel with that of the Pentateuch. This is a rabbinic method of expressing an honest, if heretical opinion, that it cannot be done. If the attempt is made to discover unity along this line it will prove futile. And so with any of the externals in which religion finds its temporary form of expression.

The recognition of a complexity which is so decisive that unity cannot be discovered in legislation or any externals is a distinct gain. It immediately eliminates that pernicious use of isolated texts by which anything and everything is proven. Trained under such use of the Bible, men display, to quote Dean Hodges in another connection, "an ignorance which is not natural but acquired."

Further, it carries the question over into another realm and compels us to seek the unity at a deeper level in a more comprehensive fact. The unity of the Bible is organic. It is the unity of life, "first the blade, then the ear, then the full grain in the ear." Such unity is always characterized by variety, complexity and even diversity. The artificial is to be recognized by the perfection of undeviating exactitude in detail, but life has variety, richness and extensiveness of variety. There is, for example, the unity of the Colorado River. How varied are its parts! There are numerous side canyons coming from many sources bringing their contributions to the main stream. We see here tumultuous rapids and there deep silent currents and again roaring falls. Now it flows gently and then drives with tremendous force through some obstruction. The course is never in a straight line. Now it flows east, now west. How diverse are its units. But when one stands above and views the whole system of valleys and the great line of the increasing main stream, the unity becomes clear. It is that great drive through the resisting strata to the sea, for though it flow now eastward and now westward it is ever flowing southward to the sea. And even a box canyon which now leads nowhere and has no stream fits into this unity of life.

"The Bible is not level, like a desert, it is full of hills and valleys. It is not like an enclosed garden, with trim beds of growing things, carefully weeded and intersected by neatly gravelled walks; it is like a wide expanse of country, with farms, but also with forests in which there is thick undergrowth and trunks of fallen trees; with land partly fertile and partly infertile; with good roads between populated town and town, but also with abandoned roads still marked with old deep ruts but now leading nowhere. The Bible is not an account of a series of monotonous centuries like the annals of a stagnant people; it is a record of progress, out of ignorance into better knowledge, from lower to higher ideals. It is as interesting as a river, on its varied way from the mountain to the sea." (Hodges. *How to Know the Bible*, pp. 9, 10.)

GOD'S ACTIVITY IN HISTORY

The unity of the Bible is in the activity of God in history. There is presented a great line of action which is luminously and dramatically set forth. It is God at work in the history of a chosen people. There we see them led through the successive epochs of their history as that stood related to the great civilizations and forces of the ancient world, not a thing apart, but the supreme fact in that world history. There is unfolded for us a history, political, economic, moral, religious, for all these factors enter into the complexity of life. It is the story of God bringing righteousness to pass in the affairs of men. And all this finds its proper climax and interpretation in Jesus Christ. What Paul says of creation in general is emphatically true of Scripture, "In Him all things consist." There is the true unity of Scripture. The highest thing that can possibly be said of the Bible is Jesus' word, "These are they which testify of me." It is in Christ that the whole line of action becomes plain. The moral significance and purposes here rise to that fulness and clearness of meaning which illuminates all the past and shows what was latent in it. In him the temporary suffers the annulment of the obsolete and the permanent is vindicated.

Here then is the unity: that long line of progressive, creative moral activity which in Jesus finds its fulness of expression. "It is the unity," to quote Peake, "of a definite journey towards a definite goal." Here is a oneness which is vital, dynamic and therefore the very sort of unity with which we can bring this book into a challenging place and on the basis of this present a standard with which the world's thinking most take account. Thereby we can show that the Bible means something clear and unmistakable which is able to give direction along a path of progress.

The recognition of this unity demands of us a comprehensive view of the Bible and the handling of its details in their relation to that which is central. That comes at a great price, yet it must be had if the Bible is to bring something clear, consistent and challenging to this world. Our method of employing texts does not, as a matter of fact, minister to this concep-

tion of the Bible. Used merely to cast a sacred nimbus about our fancies, or because isolated from their context they suggest some attractive notion, will not place Scripture in its rightful supremacy.

We only nibble at the Bible. With the indiscrimination of uncritical fancy or in the hastiness of hurried preparation we catch at this thing or that; now a bit from the pessimistic Ecclesiastes who believed there was nothing new under the heavens; and then a portion from the optimistic Paul who believed that all things had become new; now a line from the priestly Leviticus and then one from the anti-priestly, anti-Levitical Hebrews; now an idea from the narrowly Jewish Esther and then a text from the Sermon on the Mount. And to each is given the same evaluation. Such a levelling of heterogeneous material is eventually at the expense of the higher. And by this method perspective is destroyed and the salient thing, to which all parts minister, is lost. That is not leadership. The need is of a comprehensive view which preserves perspective and therefore gives the greater force to the essential principles. Only in this way can the Bible make its distinct impression.

REALITY AND SOLIDITY

2. Then we must show the reality and validity of the Bible for the affairs of this world. The charge of other-worldliness, when it means aloofness and indifference as to the affairs of this world, when it is lack of contact with reality, is a charge which if sustained means loss of leadership. We have to present something which is practicable, which is workable, which has reality.

We have said that the unity of the Bible is found in the action of God in history. So also is its reality. In the Bible we view the very stages of God's operations. There we see him at work in that creative activity whereby he shapes the affairs of men to the ends of righteousness. Here, then, we are dealing with reality, a personal God operating in the life of this world. And this is demonstrated in the Bible not as something which is haphazard, spasmodic or limited in scope, but as a constant, nay, the constant and eternal factor. It is action which accomplishes its ends; it leads from lower to higher; it is a record of progress.

A comprehensive view of the Bible exhibits the action of God through the successive epochs of a national history. The action has wide diversity. It deals with the individual and with the social group. Its interests are political, economic, moral, religious. All takes place with sufficient scope to bring in international and even universal considerations. Action of such scope and variety proving to be morally creative and morally progressive has reality and validity. It is not a speculative matter to be quibbled over, but introduces inescapable standards of judgment for the thinking of today.

The action of those ancient days must be related to God's action today. Warfield has written a book to prove that miracles ceased with the Apostolic Age. If that be so, what vital interest has today with that age, which by his argument, is of an essentially different kind. We believe that the miracle of the deliverance from Sennacherib and the deliverance at the Marne were wrought by the same God and by the same methods, and Psalms 46 and 47 written in celebration of that former event are just as apt in connection with the latter. We can sing with the same assurance and for the same reasons:

"God is our refuge and strength
A very present help in trouble."

THE LAW OF GOD IS ONE

If we are to have any secure basis upon which to work we must begin with the axiom—the law of God is one. The religion of the Old Testament found its mature conviction in the formula: "Hear, O Israel, the Lord thy God is One." But the oneness is something more than numerical. The prophets enriched this with a content of meaning that placed this proposition far beyond a mathematical formula. It is the unity of the consistency of a perfect moral being. Such oneness is what monotheism means when spiritually comprehended. The monotheism of Mahomet is numerical, while that of Isaiah 40-55 is spiritual and therefore the latter stands in a different and higher category. If God is God he must be the same yesterday, today and forever. Only as this is true can this ancient book enter into the life of today as supreme in leadership. We must be able to demonstrate the reality of God in action in the affairs of men, working with the same forces and for the same ends, then and now. *There must be moral consistency.* That is the only hope for leadership.

We do not need to go to the fields of Flanders to find deeds of frightfulness. They are in the records of ancient days. It is said that in destroying Jericho "they utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep and ass, with the edge of the sword." (Joshua 6-21). In another place we read the taunt song, (Psalms 137:8, 9):

"O daughter of Babylon, who art to be destroyed,
Happy shall he be that rewardeth thee as thou hast served us,
Happy shall he be that taketh and dasheth thy little ones
Against the stones."

At the conference on the Second Coming held last year in Philadelphia Mr. B. B. Sutcliffe of Moody Institute said that at the conclusion of the present war the Jews were to be gathered into the land of their fathers, only to have fall upon them an appalling retributive vengeance such as would render the awful carnage of the present war a mere drop in the bucket. In our condemnation of Teutonic frightfulness what shall we say of this? And yet when modern scholarship has asserted

that none of these things represent the action of God, it has been called atheistic. The only relief from this stupendous moral difficulty is in the comprehensive view which gives the clear line of the action of God through history making for righteousness. That alone can have validity in the minds of men who are moved by idealism.

This action with its reality and validity for our day stands out with unmistakable distinctness. When we go back to the origins of the Hebrew nation we find there two forces brought into opposition. On the one side is autocracy, brutal, crushing, relentless; on the other, a passion for righteousness, the feeling of moral obligation. This contrast runs down through the history. The great act of deliverance from Egypt manifested both the mercy and the righteousness of God. This, followed by the covenant at Sinai establishing a moral obligation, constituted an experience of such significance that it took a thousand years to work out in history what was implicit in that experience. And at each stage in the advance the nation recalled this deliverance and this covenant and found new meaning in them. These fundamental truths of mercy, righteousness and moral obligation were developed in history. They are not theological theories but the forces which operate in the ordering of the world. The great statements of the idea of God are statements of the forces actually in operation accomplishing the ends of righteousness.

History, not speculation, is the great teacher of the moral attributes of God. The great achievements of God vindicate his truth. We, today, have seen God at work in history manifesting the truth to every conscience in such a way that, as one beholds it, he is bound to exclaim with profound conviction and overflowing joy—God is not mocked. Whatsoever a man soweth that shall he also reap. Our duty is to exhibit the action of God in those days of old in such a way that we may demonstrate his moral attributes as realities of history and thus rightly interpret and rightly direct our own day.

PERSONAL EXPERIENCE

3. Next we must recognize the place of personal experience in revelation. The modern world with its insistence upon reality rightly emphasizes personal experience in religion and insists that this is the proper study of theology. This attitude is really due to Christianity and is altogether to our advantage, for religion from the Christian point of view is coming to know God and to be known of God. The Bible is a book of religious experience. The truth which it brings is that which men found in personal experience. The old rabbinic idea was that the agent of inspiration could be compared to a pen in the hands of God: the patristic idea was higher for the comparison was with a musical instrument upon which God played. But in revelation we deal with the contact of personalities, and, in the

ultimate analysis, nothing in the material world will make this plain. We must speak in the terms of the experience of free, moral personality.

There are two terms which are co-ordinate: Revelation and Discovery. That which from one point of view we define as revelation, is, from another point of view, discovery. God's action is revelation, man's reaction is discovery. The two terms describe the same process in this order, action and reaction. To say that man discovers the truth is not a way of saying that it is not revealed. Where God is not coming forth in revelation, there can be no discovery. Where man is not responding in personal discovery there can be no revelation. Therefore our understanding of revelation is to be found in the study of man as he is discovering the truth, for the question must be approached from man's side, and as we are able to penetrate into the processes of discovery we will come to see how God made his revelation. In this way we can examine the supreme reality: God at work in the human soul.

The great religious expression, "to know God," is this very thing, the realization of God at work in the human soul. In such an experience the truth does not come as something which is reported to the mind as a matter of information, no, it is not a report made by God. "I had heard of thee by the hearing of the ear; but now mine eye seeth thee." It is the experience of creative activity in the soul working therein both to will and to do. It is that experience spoken of in the promise of the new covenant when the truth of God is written upon the heart and so becomes incorporated in the very personality. Religion degenerates easily into unreality and the most subtle and most dangerous form is externalism in religious knowledge.

When we come to the revelation of the Bible we find ourselves dealing with no externalism or unreality in the knowledge of God. Its formula is not—Rabbi So-and-So said this and that, but "Thus saith the Lord." We meet with a reality of experience which at once carries the matter outside the realm of quibbling. It confronts us with the necessity of moral decisions. Its revelation comes through the profound experience of life by which the truth is personally discovered and wrought into the very character of the discoverer. As Professor A. B. Davidson well says: "The prophetic ideas form but half of the teaching of the prophets; the greater half lies in their own lives and relations with God."

TRUTH IS A PERSON

We see Hosea passing through the bitter tragedy of infidelity but finding, deeper than wounded pride and outraged feeling, a love which would persist through anything in seeking reconciliation, and out of his heart-rending experience he found the love that will not let us go. The greatest of all the prophets is Jeremiah. He has left us the most illuminating self-disclosures. In the travail of his soul he found the true

meaning of the personal relation to God. He became a man despised and rejected and out of his sorrow came the glorious vision of the new covenant. There stands the 53rd chapter of Isaiah, the climax of prophecy. We read it altogether wrongly if we fail to see in it the experience of a human soul. Some one bore a cross before he gained the insight to write those lines and in the realm of vicarious suffering he attained his understanding of the Great Servant. Fellowship in suffering was the writer's introduction to the Servant. The Psalms contain the records of experiences so searching and intense that the human heart in every age has come to them to renew and revivify the religious life. The interpretation of Paul rests primarily on an appreciation of his personal experience for in it are to be found all the elements of his theology.

This is shown supremely in Jesus. "I am the Truth." Truth in the ultimate analysis is a person. Love, faith, purity have no independent existence. The reality is a loving, faithful, pure person. God does not realize himself in an abstract quality or in a definition, but in a person. After he had revealed himself in various portions and manners he revealed himself in a Son. It is in the Son that the very truth of the Father becomes manifest. The Person of Jesus, not the Doctrine of the Person of Jesus, but Jesus, the living reality of the divine life, is the supreme study of theology.

Consequently the task of the interpreter is to enter into the profound experience of the men of God. That requires the highest qualities, the greatest patience and self-discipline, but as long as the Ten Commandments are better known than Jeremiah we ought to fail in leadership. This is saying nothing against the Ten Commandments. But we have left the weightier matter of the gospel undone when we have failed to make the experiences of the most profound souls of ancient days living and real and with them confronted the life of our day.

If the Bible is to exercise that leadership which is needed it must interpret to the men of today the movement of God in their own souls. It must give them some way by which they may test the spirits whether they are of God. The life of God in the human soul can be made an impelling reality when shown in these souls through whom the revelation came. There we see the truths of God coming into manifestation as they are wrought in the furnace of experience. We see truth being inscribed upon hearts of flesh, being shaped into the undying forms of personality, coming into being in this world in the very fibre of a man's character. The truth of God is, as Tennyson said of life,

"not as idle ore,
But iron dug from central gloom
And heated hot with burning fears,
And dipt in baths of hissing tears
And battered with the shocks of doom
To shape and rise."

One may dissent from an argument and question its force, but truth of this sort does not admit of contradiction. It has reality and validity before every conscience.

4. In line with the principles set forth above we must present the Bible as a book of progress.

A BOOK OF PROGRESS

The Bible is always the book of great expectations. It is always anticipatory. It is so because it deals with principles which furnish the lines of development. These principles never find full realization in any age, but have a great future latent in them. Therefore the Bible is essentially a book of leadership in the realm of the affairs of human society. When God called a people out of slavery under a brutal autocracy, leading them by a man whose soul was ablaze with the cause of justice, humanity and brotherhood, releasing them by a notable act of merciful deliverance, binding them to him by a covenant establishing moral obligation, he performed an act which involved an age-long line of development whose implications have not as yet been fully worked out. And in every age the anticipations of that act have to be brought to a wider and deeper realization. The act still leads onward. The book is progressive in principle. It deals with the action of God which is always more extensive in its implications than its temporary form can express. His action is a principle finding partial expression but implying further action progressing along the line of the principle.

This means that the temporary is constantly subject to retirement. There is the cancellation of development which is constantly operating to antiquate and disannul older material. The book of Hebrews is constructed upon the basis of this principle. It asserts the cancellation of the Levitical system because of the coming in of another system. The Sermon on the Mount sets aside elements from the Mosaic system. The fulfilment of the law involves the superceding of its earlier stages. The most striking case is in the Old Testament. Isaiah asserted that the sanctity of the city would protect it against the attack of Sennacherib. The event justified the claim. A century later Nebuchannezzar stood before the walls of the city and the people cried: "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these!" and fancied in this sanctity to find security. But Jeremiah said that these were lying words. The truth of the days of Isaiah was a lie in the days of Jeremiah. The slogan had become a positive danger. So time cancels the ancient good which has served its day. The secret of the cancellation is the progressive character of the revelation. God is in action leading onward. The religion of the Bible has this vitality and therefore is always prepared to meet new situations and cope with them by the necessary adjustments and developments. You cannot surprise the Bible.

A burning question today is the eschatology of the Bible. This is not the place to discuss it but one thing should be said and that is that in essence the eschatology of the Bible is a religion of great expectations meeting the successive crises of its history, each time looking for the inauguration of a new order. Only a religion with widening expectations developed through the experiences of history can have a real eschatology.

NEW SITUATIONS

But the Bible is not only able to meet new situations. It has a more important characteristic. It creates new situations. The Bible has often been used as the big stick with which to club the radicals and the progressives. It is not the function of the Bible to close discussion, but to open it. We have seen the disasters arising from the other point of view. Men tried to employ the Bible to close scientific discussion and we remember with shame the attitude towards Galileo. Men tried to use the Bible to close political discussion and we remember with shame the attitude towards slavery. Only recently a prominent preacher of Boston employed the text: "And there was war in heaven," to close the discussion upon the League of Nations. But the Bible is a book to raise issues, to inaugurate forward movements, to quicken new ideas. Wherever the Bible has entered society it has been a veritable ferment. It is as though a woman took yeast and put it in a batch of flour.

We ask the question: was the Bible inspired? Let us rather ask: is the Bible inspiring? Does it lay hold upon the deep feelings to make them glow with fervor, does it quicken the will with new additions of conviction and determination, does it cause men to sing great songs and dream great dreams and attempt great deeds of high adventure? Does it become the channel of great forces entering social and international life in forward movements? If this is not true, what is the use of discussing the inspiration? That is proven when it imparts spiritual impulses by which men are led forward. It is proven a prophetic book when it makes prophets.

The Bible is inexhaustible. Ever new light is breaking from its pages. The fulness of its meaning can only be known in its reactions upon human society through the long course of history. The Bible could not be understood in the second century as well as in the twentieth, for it had not been put to the test of history that its meaning might be made the clearer. As we contemplate the new age we are entering, no less stupendous in its dangers than in its promises, we feel confident that this same inexhaustibleness will vindicate the claim of this book to leadership. New light will break from its pages. If this generation should take the Bible in earnest they would by no means exhaust it but rather discover it opening such a vista of new significance they would pronounce all past accomplishments a falling far short of the glory of God.

Our task in bringing the book into its place of leadership is in manifesting in all clearness and force the reality of God's action and then developing the inescapable implications of that action. Thereby we can present its line of progress for guidance in the development of today.

QUICKENING THOUGHT

In conclusion, the function of the Bible is not to do the thinking for this age. It does not bring a ready-made set of ideas which can pass as an inheritance from age to age. The apostolic injunction may well be adapted to this realm and we may exhort each age to work out its own salvation with fear and trembling. This day as well as every other must grapple with its own problems with all the intellectual vigor at its command, for while there is vicarious thinking there is no substitutionary thinking. This age will discover the truth of the Bible just to the degree it thinks it through. Jesus often answered men's inquiries by the most searching questions and tantalizing replies calculated to set men thinking. His answer is always one which men must grapple with. That is not saying it is not plain, but that it is plain only to those who are willing to think.

Therefore it is true that the Bible will have influence just so far as it is able to stir thought. Thinking must be free. Just so far as it is dictated, or accepted without reason, or imposed as tradition, it is not thinking. The function of the Bible is to inspire Man's thinking. This it can do only by confronting the world with that which has reality and validity for the soul.

The validity of this reality is entirely moral. That is our advantage. The Bible functions entirely in the moral realm. Men say as they view literary theories of the Bible that if this theory or that theory is true they cannot accept the Bible. While the discussion is solely in the realm of the literary theory they find in its problems an obstacle to faith. But when confronted with the activity of God, when brought face to face with spiritual reality, the judgment passes over from a literary to a moral question. Here is the real issue of rival literary theories—which one brings out the most clearly the reality of God in the world? That is the real test. And we have sought in this paper to show the supreme necessity of accomplishing this.

When the question thus becomes one of facing the reality of God, one may turn away in disbelief, but only at the peril of his soul. There one cannot debate and negotiate, he can only believe or disbelieve. Our task is to present the Bible in such a way as to bring the soul before the bar of its truth and compel a moral decision. We must "make manifest the truth to every conscience of man." That is the peculiar function we have in relation to leadership in thought.

THE LEADERSHIP OF THE MINISTER IN THEOLOGY

By PROF. RICHARD M. VAUGHAN, D.D.

The most important fact about any community is its theology. By theology, of course, is not meant the irrelevant speculations which have sometimes occupied the minds of professional theologians but our fundamental religious conceptions, our way of looking at life. All our activities are conditioned by our basic ideas, however these ideas arose in the long history of the race out of the necessities of life itself. Behind the deed there is always a creed of some kind. One of the falsehoods utterly discredited by the Great War is the statement that it does not make any difference what a people believes. We have seen a great people drilled to believe that the final object of the state is power, however attained, and the result has been a sanguinary struggle which has threatened the very existence of civilization. On the other hand, the victory of the allied nations has been due to spiritual forces no less than to material. The war was won by imponderables, morale, ideas. Wilson's type-writer was mightier than Krupp's guns. The ultimate power in the world is the power which shapes the thinking of men. The minister has no higher function than to lead a community into the full acceptance of a Christian theology.

My subject is a large one and it is not possible to consider it in all its phases. I shall concern myself chiefly with the content of the minister's message. Even here it would be folly to attempt an exhaustive doctrinal statement. My aim is a more modest one. I shall seek to point out some needed emphases at the present time upon the doctrines of God, Jesus, salvation and immortality.

I. God

The basic truth in all religion is God. The decisive fact for all of us is the nature of the Ultimate Reality. Is it blind force or purposive love? It must be apparent to the dullest mind that the whole significance of life depends on our answer. Bertrand Russell assures us that all our human achievements are destined to be overwhelmed by "the trampling march of unconscious power." Jesus stood in the presence of the universe and said, "Our Father." The question of God is the question of the kind of world in which we live. We may be sure that the Nature of Things will have the last word and whether it is friendly or hostile to our ideals is the one fundamental consideration. There are three descriptive phrases with correlative terms employed with reference to God which demand attention.

IMMANENCE AND TRANSCENDENCE

The first of these is immanence and transcendence. In recent years heavy emphasis has been placed on the immanence of God. He is within his world as well as above it. Dr. A. H. Strong, in a notable address at Cleveland in 1906, declared that the discovery of the immanence of God in the universe was the

chief source of change and improvement in modern theology. Immanence is, indeed, a truth which we can never afford to lose. An anthropomorphic God sitting far off in the heavens cannot meet the needs of the human heart. Only a God immanent in the souls of men can be the God of democracy. God is a Spirit, the Universal Presence, closer than breathing, nearer than hands and feet. The growth of the various New Thought movements shows the vitality of the conception of God as the universal mind.

Immanence of itself, however, tends to pantheism. God becomes identified with the world and lost in it. His personality is obscured and there follows the loss of faith in the permanency of our own. Furthermore, there are men who regard God as a name for the spirit of the community, humanity in its ideal, corporate aspect. To Professor H. A. Overstreet, God is "The Common Mind." And Professor E. S. Ames in *The New Orthodoxy* assures us that God possesses at least such reality and objectivity as our social entities, like colleges and cities, but he does not seem to affirm anything more. It may be doubted if such a type of thought will become the orthodoxy of a church universal. The revolt against immanentism in all its extreme forms was under way even before the war. Ernst Troeltsch declared in 1912, "Beyond doubt, in the modern world also, the ideas of the need of redemption, of another world, and of the supersensible will again make their appearance, and neither immanence nor optimism will be its final word."

The time now demands renewed emphasis upon the transcendence of God. He is transcendent if he is personal. God is no mere force imprisoned in the cosmic process, he is the free and purposive God who created the world by his power and who shapes the course of history. Personality we know first of all in ourselves as reason, love and will in self-conscious unity. It is our noblest concept. We have a right to stand on our highest hilltop when we try to understand the ultimate reality. Streams do not rise higher than their source, God also is a person, whatever more. Nor is even, steady process his only method of action. The abrupt, the unexpected, the catastrophic enter into his plans alike in nature and in history. God can answer prayer, he can radically, transform a man in the experience of conversion, he can utter himself in history in the transcendent personality of Jesus, he can lift a man clear out of the present order of things into a happy immortality.

LOVE AND HOLINESS

There is another phrase which has played a large part in Christian thought concerning God—love and holiness. For decades the stress has been placed on love. The humanitarianism of the nineteenth century and the recognition of the divine love went hand in hand. An earlier time dealt with the criminal in the spirit of vengeance but we tried to reclaim him, rightly believing that all the ends of justice would be subserved by his reformation. To Jonathan Edwards God was a

Ruler; to Dwight L. Moody, a Father. Here too is truth which must never be lost. God is love and love is the fulfilment of his law.

But the companion truth must now receive larger recognition—the holiness of God. By holiness is not meant mere punitive wrath, as some of the older theologians practically taught. Holiness is the moral excellence of God. President Mullins would make holiness the basic attribute of God of which love and righteousness are expressions. For my part, I do not see any real difference between love and holiness when both terms are used in their deepest sense. Love is not indifference to moral distinctions. It opposes sin and seeks to eradicate it. Holiness desires to impart itself and thus to save the sinner. Love and holiness have the same end in view, they are facets of the same diamond.

As a matter of historical usage, however, each word has its special meaning. Love carries with it the atmosphere of the divine compassion and kindness and holiness the atmosphere of the divine rectitude and justice. And it is the truth of the divine holiness which our time needs to hear. God is the infinite excellence in whose character there is no trace of evil. The wickedness of this war is not the work of God but of man. The moral order which he has established is inviolable, sin always carries suffering in its train. The Christian conception of sin has been obscured in our time by naturalism. A mistaken interpretation of the theory of evolution said that ruthless struggle was the law of progress, whereas in point of fact mutual aid is as priordial as self-assertion. A school of real-politik arose in Germany, with some exponents indeed in every land, which said that might made right. Success consecrates all crimes. The invaders of Belgium were asked what history would say concerning their deeds. "We will write the history," was the cynical reply.

And now the war has done for us what the sufferings of the exile did for Israel, it has convinced us as never before of the reality of human sin and of the reality of the divine holiness. We cannot set up a moral order of our own, we cannot even vote it into existence. We can only discover the law of God and if we are wise obey it. God is not mocked, man reaps what he sows. Every morning at certain seasons of the year there is a heap of dead birds at the foot of the Statue of Liberty in New York harbor. Drawn by the great light, the birds beat against it and fall dead at its base. Like the statue at the gate of the new world stands the moral order. To pit our lives against it is to perish. "Ye shall be holy for I the Lord your God am holy." The new order of things after the war, political, economic, social, if it is to endure, must stand on the immovable foundations of justice and brotherhood.

GOODNESS AND POWER

To one other phrase which is applied to God we will refer—goodness and power. Here we are confronted with the problem of theodicy, the vindication of God's character in view of the presence of cosmic and moral evil in the world. The problem has burdened the hearts of men in all ages, it assumes especially acute form in our own time. The world war has brought unparalleled sufferings upon vast populations. How is it possible to believe in both the goodness and power of God? Perhaps He is powerful but indifferent to us; perhaps He is good but unable to help us.

In the presence of this dilemma there were those who said that God was kindly disposed toward us but that his power was limited. They saved the moral character of God at the expense of his metaphysical omnipotence. This was the choice made by John Stuart Mill, he said that God was good but not omnipotent. William James, and the pluralists generally, declare that God is finite. And now comes H. G. Wells to inform us that the God with whom we have to do is our fellow-sufferer and fighting companion. As for the God back of all things, the Veiled Being, he is neither benevolent nor malevolent, he is indifferent to us. But the real hero in Wells' theology is the Veiled Being. He represents the inmost nature of things, the final word. If he is not assertively good, there is no hope for us. The pith of the doctrine of the trinity is that God, the ultimate God, is forthgoing and self-expressive. In other words God is love; not Father only, but Son and Holy Spirit, one God blessed forever. All our religious interests have compelled us to affirm the goodness of God.

The time has come for us to declare anew in an intelligent and positive way the power of God. It was precisely the hour of desperate suffering which marked the world upheaval twenty-five centuries ago, one of the greatest crises in the whole history of religion, when the prophets declared the universality and omnipotence of God. In the days of the exile the words were first heard, "Hast thou not known? hast thou not heard? the everlasting God the Lord, the creator of the ends of the earth, fainteth not, neither is weary." Men need today, as truly as then, the consciousness that the Love that loves them has adequate resources at its command. Christianity has never said that omnipotence meant unconditioned, irrational power. God is limited by his moral self-consistency and by the freedom of men. But while God is in history, he is also above history. He suffers with us but he overrules our sorrows unto good, making even the wrath of men to praise him. This world is a school of character and as such we must judge it. Nor can we fully appraise it apart from the eternal order into which it merges and of which it is a part. But whatever the mysteries and the difficulties, we will proclaim with unshakeable confidence that God is Love and God is Power.

II. JESUS

The place of Jesus in the thought of the community is another vital concern of the minister. Jesus is the central fact in the Christian religion. His personality has an importance for us to which no other religion offers a parallel. Loyalty to Jesus was the touchstone of discipleship in the first days of Christianity and it is rightly so today. "Come to Jesus," this is the evangelical message. But such an invitation has no significance for men until they know who Jesus is, what he teaches, what he wants us to do.

It is not too much to say that Jesus is today the central problem in both historical and systematic theology. The most painstaking study of the oldest literary sources has vindicated the historicity of his career. There was such a man as Jesus. Further, the Christ presented in our oldest documents is essentially the Christ in whom the church has always believed. It is conceded by liberal scholars that these documents do not give us the humanitarian Jesus of nineteenth century liberal Christianity but the heaven-sent deliverer. The phrase "Son of Man," the favorite designation of Jesus in the gospels, does not set forth his humanity in opposition to his divinity. Coming as it does from the book of Daniel, it means Messiah, just as the phrase "Son of God" in the gospels, means Messiah, Messiah in the supernatural and not merely in the political sense. It is a divine Saviour who looks out upon us from the very first pages of the earliest sources in the New Testament.

SOCIAL TEACHINGS

The world today stands in special need of the teachings of Jesus, particularly his social teachings. It has been the fashion of worldly-wise men to disparage the social ethics of Jesus. They said that his words were an impracticable idealism. The golden rule in politics was termed an iridescent dream some years ago in the United States Senate. The recent recovery of the eschatological background of the gospels has brought new difficulties to many minds with regard to the social teachings of Jesus. The first Christians took over Jewish messianism and were living in momentary expectation of a supernaturalistic establishment of the kingdom of God. Therefore it was said that Jesus gave us an interim ethics, an impossible other-worldliness. We are glad that Jesus did state his message in the light of an ideal order. For that very reason his words rise above the accommodations of history into a timeless and eternal gospel.

The social message of Jesus can be put in a single word—service. The greatest words that fell from his lips were these: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Self-realization comes through self-sacrifice. Mutual service, this is the law of life alike for the individual and the state. Over against the Nietzschean conception of life as ruthless self-assertion stands the ideal of

Jesus. Before the war Professor Cramb of Cambridge declared that the supreme significance of the twentieth century was the struggle between Napoleon and Jesus for the mastery of the European mind. Corsica against Galilee. The philosophy of force against the philosophy of service. Kaiser against Christ. The war has discredited the whole social Darwinism which opposes itself to Jesus. It is plainly impossible to build our human world upon it. If the royal fugitive in Holland would speak as the situation requires, he would cry: "Galilean, Thou hast conquered!" On every hand men are beginning to see that the one hope of the world is conformity to the basic principles of the Sermon on the Mount. Only the golden rule of Jesus will ever bring the golden age of man.

OUR MORAL IDEAL

We must do more than emphasize the teachings of Jesus, we must lead the community to see in him our moral ideal. His teachings are not abstract truths, they are embodied in his life. The character of Jesus stands out as our standard and inspiration. He was both strong and gentle. In him was courage and strength and yet sympathy and tenderness. He was the most social of men yet he knew how to stand alone. He was mystical and idealistic yet practical and masterful. We must present to men the real Jesus, the historical Jesus. Back to the gospels!

One of the most thoughtful of the British chaplains, author of *As Tommy Sees Us* has pointed out our duty in the present hour. "I believe," says he, "that we can well afford to give a rest to our able lectures on Old Testament history, to our scholarly expositions of obscure passages, to our profound dealings with ultimate mysteries, to most of our doctrinal discussions, and, above all, to our purely imaginative pulpit confessions, and our poetical essays on fancy texts. Some of these things may be wanted again—some never again. But meantime what is wanted is preaching about the real Jesus, the Man of Galilee, who was also God. If we can help men to see Him, not our doctrines about him, but the Master Himself, we shall have done all that we can do."

GOD IN CHRIST

It does not suffice, however, to stop with Jesus simply as moral ideal. We need faith *in* Jesus as well as the faith *of* Jesus. As we know the historical Jesus, certain ultimate appreciations press home to our minds. This was the experience of the first disciples. After months of fellowship, Jesus asked: "Whom say ye that I am?" And the answer came: "Thou art the Christ, the Son of the Living God." Their faith had its basis in actual acquaintance. It was not a mere theological speculation but a personal evaluation. In and through the human they discovered the divine.

This was the way in which Henry Ward Beecher came into a vital faith in Jesus. He left Lane Theological Sem-

inary with a soul deeply troubled by the Calvinism which he had been taught. God seemed to him different from Jesus; one was vengeance, the other, love. Like one of Olive Schreiner's characters he could say that he loved Jesus but he hated God. Then one day when the burden of life was heavy, the words flashed upon him: "God was in Christ reconciling the world to himself." He saw that there was no moral dualism between God and Jesus, God in his essential character forever is what we see Him to be in Jesus. And Beecher in the joy of a supreme discovery ran through forest and meadow shouting: "I have found my God! I have found my God!"

His experience, which is the essential experience of all Christians, found expression in the lines:

"The night was dark and the shadows spread
As far as the eye could see.
I stretched my hands to a human Christ
And he walked in the dark with me.

Out of the dimness at last we came,
Our feet on the dawn-warmed sod;
And I saw by the light in his wondrous eyes,
I walked with the Son of God."

The doctrine of the deity of Christ has its secure foundations in the content of his personality. In him we see a supreme love and holiness which can only be the self-manifestation of God in history. The historic creeds sought to affirm two things—Jesus was divine and he was human; Jesus was one with God and he was distinct from God. To deny either of these truths was to depart from the faith. Greek thought stated these truths in the terms of a dualistic substance philosophy. Today we think in terms of personality. God himself is the perfect personality, man is personality in its rude beginnings. But the common denominator for God and man is personality. It is the unique perfection of his personality which makes Jesus God manifest in the flesh. Apart from God's revelation of himself in terms of human life, God is to us a bare abstraction. All the names we give to God come from our human experience—"Our Father who art in heaven"; "The Lord is my shepherd." It is Jesus who puts content into the concept of God, who makes God real to us. To see him, therefore, is to see the Father. Jesus as the Way to God is to us all that he was to Justin Martyr and to Athanasius. All the historic terms concerning Jesus are true as efforts to express realities which lie beyond the reach of human speech: Jesus is Son of Man and Son of God; he is Messiah and Logos; he is the first-born among many brethren and the only begotten Son; he is true man and very God of very God.

We have failed in our theological leadership in the community until we bring man to experience the reality of God in Jesus. Men want to know God, not simply man but God, the final power behind history, in whose hands are our destinies. Bushnell voiced our aspiration, "God is what we want, not a man, God revealed, through man, that we may see his heart and hide our guilty nature in the bosom of his love." All Christian history is proof that the vitality of our religion lies in the interpretation of Jesus, not only as moral ideal, but as the disclosure of the Father. We must preach Jesus not merely as the saint whom we offer to God but as the Saviour whom God sends to us. The ultimate redemptive power of Jesus resides in the fact that in him and through him we come to God.

III. SALVATION

Our message as ministers, furthermore, has to do with salvation. Christianity is a redemptive religion. It has for its background the dark fact of human sin. There is reason to believe that there has come about a deepened consciousness of sin in the world. Through the crust of our boasted cultural achievements there broke through the incredible selfishness and brutality of this war. The editor of the Hibbert Journal declares that we have over-estimated our actual moral progress, if not the moral capacities of human nature. No one can indeed deny the ideal possibilities of man as God made him but our kinship with the brutes is equally indisputable.

Our gospel must find expression in essentially personal terms. This is a universe of persons, God, the neighbors and ourselves. Nothing counts but personal relationships. Abstract qualities, which have figured so largely in theological discussion, have no existence apart from persons. There is no sin apart from the sinner. It cannot even be said strictly that God forgives sin, he forgives the sinner. It is not Law which must be satisfied, but God, and nothing can fully satisfy God save the achievement of his redemptive purpose. Faith cannot be defined impersonally. It cannot mean fundamentally the acceptance of creedal statements. Rather it is personal commitment of ourselves to God in Christ. It is the bond of a supreme friendship through which God imparts himself to us and makes us like himself. Prayer is the very heart of religion because prayer is man in fellowship with God.

Here we see the basic importance of the mystical element in religion. By mysticism we mean the enjoyment of the presence of God. As a matter of fact our experience of God is always historically mediated. The Spirit takes the things of Christ and shows them unto us. Over against the mystical element stands the ethical, whose importance no one can over-emphasize. The mystical and ethical must ever go together. But if one has logical priority it is the mystical. The inspirations of our personal relationships furnish the dynamic for our

duties. To reduce religion to the merely ethical is to destroy it. Filial relation to God first, then our moral activities. Ethical fruits, so highly prized even by the worldly-wise, grow only on the tree whose roots somehow reach down into the heart of God.

ATONEMENT.

The way by which the sinner comes into right relations with God is often called Atonement. It is a self-definitive word, at-one-ment, and signifies in its broadest sense the attainment of true and harmonious relations with God. The best synonym for it is reconciliation. Because of the part played by Jesus' death in bringing about our reconciliation with God, atonement is specifically connected with the cross. There is no doubt that the cross must assume a new power in our message in the light of the sacrifices of the war. The world has been delivered by vicarious suffering. Our noblest youth, though personally guiltless of causing the war, have given their lives for human freedom. Beside the body of an American boy south of the Vesle river in France was a gas mask upon which were the words written by a dying hand: "For God and humanity." In the presence of such a sacrifice, we must feel anew the power and glory of Calvary.

Theories of atonement differ, but the fact remains to break our hard hearts and to bring us to God. Perhaps Henry Van Dyke is right in saying that every theory of atonement is true except the exclusive one, every theory has some truth in it. The sacrifices of the war confirm the age-long truth that the innocent suffer for the guilty and by their suffering bring deliverance. But this truth does not rehabilitate some historic theories of atonement. The death of Jesus has its unique elements, corresponding to his unique character, but there is nothing in the facts of the war to prove that the death of Jesus was a ransom paid to Satan or a mere appeasement of a wrathful deity. His death possessed significance for both God and man but seen in the light of the soldier's sacrifice it is a revelation of holy love and a norm of sacrificial devotion.

Our burdened hearts can be satisfied only by the thought of a God who shares our burdens, who suffers with us and for us as he establishes his kingdom in the world. This is the truth graphically pictured in the Book of Revelation. The seer saw through the open door of heaven a throne and in the midst of the throne a Lamb as it had been slain. Here is truth in the symbolism of the Jewish sacrificial system. We must see the truth within the symbol and state it, if we can, in terms more intelligible to our time. The throne? That is the place of power. That is what I want to know—the character of the ultimate power. The Lamb slain? That is the self-offering of Jesus on the cross. What we are told is this—sacrificial love is the regnant and final force in the universe. We are not at the mercy of "the trampling march of unconscious power." We

are in a world in which self-giving personality is the central and victorious fact. I am glad to live in a universe upon whose throne is Love that died for me.

To be godlike, then, is ourselves to live sacrificial lives. We are saved when the cross which once stood on Calvary is planted in our hearts. Self-giving is primarily a fact of the will and not of the body. Bernard of Clairvaux said of Jesus that not death but willingness to die pleased the Father. We are sharers of Jesus' spirit when we give ourselves, as God pleases, in death or in service. The cross summons us to spend ourselves in devotion to the kingdom of God. And always beyond the cross lies Easter morning. Like our Lord, we die to live.

SOCIAL SALVATION

No presentation of salvation in our time can be adequate which does not recognize its social aspect. Jesus knew nothing of a salvation apart from the kingdom of God. Personality is essentially social. A man can be himself and become himself only in social relations. Utter isolation is annihilation. The Church as a fellowship of believers indwelt by the Spirit, gives us a spiritual environment. But our personal relationships reach out beyond the church and bind us to the whole community, to humanity everywhere. The two things go together—we must save the individual in order to save society and we must save society in order to save the individual. Men make institutions, true, but institutions make men. We must save them both. This means that we must labor to create a more Christian social order.

All Christians believe in the realization of a perfected society of faithful souls, sometime, somewhere, but they differ in their conception of the method of its coming. We may be sure that it will never come by any mechanically inevitable evolution, eventuating in what William James satirized as Spencer's Elysian pink tea of the finished cosmic struggle. It will come through the outstretched power of God and through the loyal co-operation of men. We must toil as though all depended upon us and we must trust as though all depended upon God. And, after all, it is only a relative perfection to which we can look forward under the conditions of our earthly life, with the immature personalities of new generations ever coming upon the scene. The full realization of a divine fellowship, of a Kingdom of God, lies beyond the borders of time.

IV. IMMORTALITY

Another factor of vital importance in our theological leadership is immortality. It is necessary to recognize the fact of a deepened public interest in this subject. There has been more thinking on the future life during the past four years than in the preceding generation. In intellectual circles, especially, there had arisen a widespread agnosticism with regard to life after death and often a denial of it. The recognition of the vastness of the universe, the discovery of the intimacy of the

dependence of consciousness on the brain, the new interest in social salvation, these forces and many others obscured the hope of immortality.

RETURN OF THE TIDE

As a rule, men parted reluctantly with the expectation of a life beyond death. Among the most pathetic words written in our time are the words found in the closing chapter of Herbert Spencer's last book. "Old people," says he, "must have many reflections in common. Doubtless one which I have now in mind is very familiar. For years past, when watching the unfolding buds in the Spring there has arisen the thought—Shall I ever again see the buds unfold? Shall I ever again be awakened at dawn by the song of the thrush? Now that the end is not likely to be long postponed, there results an increasing tendency to meditate upon ultimate questions. . . . But it seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed." With dissatisfied hearts the agnostics watched the tide of faith ebb out to sea, leaving visible the naked shingles of the world. But now the tide is swinging back, the waters in all their strength and beauty are beating ever higher on the shore, a new era of faith has begun.

It is clearly seen that science as such has nothing to say either for or against immortality. To belittle man in contrast with a physical universe which, after all, in its discovered greatness, he comprehends with his mind and thereby transcends, is a gratuitous performance. And by what right does any man assume that consciousness cannot possibly exist apart from the brain? Our dependence upon the brain is simply a matter of present experience and not of logical necessity. May it not be that the spirit of man is not the music of the violin but the violinist himself? Though the instrument is destroyed, the musician lives. And it is certainly not inconceivable that he may receive a new and better instrument. And does interest in social salvation require us to cheapen man into a perishable incident in the clash of blind cosmic forces? The very dynamic of the social movement is a sense of the worth of personality.

BASIS OF HOPE

Our assurance of immortality does not rest upon mathematical demonstrations but upon moral certainties. Only abstractions, like the empty propositions of geometry, can be mathematically demonstrated, but the realities of life by which men live—home, friendship, community, religion—are not abstractions. Even the scientist lives by faith, for he assumes the trustworthiness of his own faculties and the coherence of all things in a single system of reality. Our confidence in a future life is a supreme act of faith in the reasonableness of the universe. The long course of evolution has culminated in human personality. The Eternal Purpose will not reverse itself at what we call death, it will go on to its consummations.

The perfecting of human personalities in a fellowship beyond the grave, this is the one goal worthy alike of man and God.

The war has brought about a change of spiritual climate. There are new demands on the part of the human spirit which religion must meet. Millions of our noblest lives, in the very morning of their day, have sacrificed themselves for the salvation of the world. Countless homes in an agony of loneliness are asking what has become of the brave lads who willingly died on the battlefields. Our bereaved humanity is driven to the assurance which sustains the heart of George Adam Smith, two of whose sons laid down their lives for Britain and the world—God will deal fairly with them. They who gave their all here shall inherit a world to come. As never before in human history the minister is called to preach a gospel of comfort and of hope, and such a gospel includes the life everlasting.

RELIGIOUS EXPERIENCE AND IMMORTALITY

In presenting the truth of immortality, it is well to emphasize the experiential aspects of our hope. Only thus can we accord with some of the deepest intellectual currents of our age. We do not wish to minimize the historical side of the Christian faith in immortality. The actual triumph of Jesus over death has been from the first a fundamental affirmation of believers. But as James Denney told us, we must not deal with historical facts too abstractly, we must see them in relation to the values of religious experience. And he declared that the supreme service which Jesus rendered with respect to the hope of immortality is to bring us into such an experience of God that our hope becomes an inward certainty. Times of sacrificial devotion in human history are precisely the times when the immortal hope shines brightest, for it is then that we become most clearly aware of values which death cannot touch. As we share in the Christian experience of salvation we become conscious of a life which is in itself deathless.

It is instructive to recall the only approach to an argument concerning immortality made by Jesus. The Sadducees sought to discredit the resurrection with a quibble concerning a woman seven times married. Jesus replied to the quibble and then took up the main issue. "As touching the resurrection of the dead, have ye not read what God said unto Moses at the Bush: I am the God of Abraham, the God of Isaac and the God of Jacob. God is not the God of the dead but of the living." That is, men who can enter into fellowship with God possess in themselves such worth that they cannot die. They mean too much to God ever to perish. God cannot take a man up into fellowship with himself and then drop him into nothingness. If a man would be sure of immortality, let him be the friend of God, let him live here and now the immortal life.

We have a duty in our preaching to make the future life morally attractive. The heaven of traditional hymnology is too

static and individualistic to appeal to men touched by the social spirit. Rest is good but the prospect of endless idleness has no charm for virile souls. It is difficult to think of Theodore Roosevelt doing nothing forever and ever. We must socialize heaven. It must be conceived as a place of real tasks and real progress. We will strive and thrive, fight on, fare ever, there as here.

THE PRICE OF MINISTERIAL POWER

These are the main truths in which the minister seeks to instruct the community, God, Jesus, Salvation, Immortality. Leadership in the presentation of these truths has its necessary conditions. We must pay the price of power.

The minister must know the sweep of divine revelation in order to preach with perspective and effectiveness. He will seek to be a master of the supreme historical revelation of God recorded in the Scriptures. He will acquaint himself with the tides of thought which course through the Christian centuries down to our own time. And he will endeavor to organize his ideas into a self-consistent system. A "system" of theology has a portentous sound to our scatter-brain generation. A theological system is like a skeleton, horrific when stripped of its historical flesh, but its presence within a minister makes all the difference between a vertebrate and a mollusc. Only a comprehensive and well-ordered theology enables us to see and to declare truth in its proportions. It saves us from wasting ourselves on matters of incidental importance and qualifies us to devote ourselves to those fundamental matters which really build up a church, mould a community, and glorify God.

There are fields of thought which we must master, especially in theological seminaries, which are designed to give us not merely the substance of sermons but a point of view. Back of the city of Berkeley, California, there is a range of hills culminating in a height about two thousand feet above sea level, known as Grizzly Peak. I found it a long hard climb to its wind-swept summit. But the outlook from it was ample reward. To the west I saw the magnificent Bay of San Francisco, stretching to the south toward the Santa Clara valley, to the north toward the great naval station at Vallejo. About its shore were great cities—San Francisco lying on the southern peninsula over against Twin Peaks; Alameda, Oakland and Berkeley at my very feet. On the northern peninsula was Muir Woods and mist-crowned Mount Tamalpais. Then straight before me lay the Golden Gate, opening out on the illimitable expanse of the Pacific Ocean. Turning to the east, I saw, that unforgettable April day, across the great valley of the San Joaquin and Sacramento, stretching for hundreds of miles, the snow clad peaks of the mighty Sierras. All this I saw, but I did not see the summit of Grizzly Peak, I was standing on it. It was my point of view. Often when the task pressed heavily I climbed to the crest that I might see my message and my task

within the sweep of vast horizons. There are intellectual summits to which we must climb, whatever the toil, in order to apprehend the gospel in all its range and power.

A knowledge of the community also is necessary to theological leadership. A minister must know the time in which he lives, its special tendencies and needs. Thus he will be able intelligently to bring from his treasury truths old and new to meet the actual conditions that obtain. Isaiah matched the situation with a doctrine. The Jewish state was being destroyed, it looked as though the Jehovah religion would perish with it. Then it was that the prophet declared that Jehovah was no tribal God, he was God of all nations, the universal God. We must preach the same God, not the God of a narrow nationalism, but the God of a new world order. We must meet the gropings of men after a better economic system with the constructive truths of the social gospel. The soldiers sometimes spoke in contempt of musty messages as "before-the-war-stuff." The war does not change the content of Christianity, but it does change the incidence of its truths. We cannot bring those truths to bear effectively upon men and society unless we know the age and community in which we live.

But the deepest and the inclusive condition of leadership is a knowledge of God. He has his purposes for mankind, more glorious than we dare to think. He does not work blindly and in the dark. His plan is the expression of a perfect love and wisdom, and all his resources are back of it. We can learn his secret only in his presence, in his light we see light. From him we gain the wisdom and the courage to speak the message that he bids us. We are leaders only as we walk with God, for God is marching on.

Tuesday evening the subject was

OUR WORLD RELATIONSHIPS

Rev. Joseph C. Robbins, D.D., Secretary of the American Baptist Foreign Mission Society, told of his experiences in his recent tour to the Far East. The one concentrated impression of his tour is that the world is one. This he illustrated by numerous experiences given with rapid machine gun fire.

Professor Quincy Wright of Harvard University spoke on

THE LEAGUE OF PEACE

Proposals for peace are ancient. One of the oldest is in the eighteenth chapter of Mathew. They come under four categories all mentioned by Jesus Christ: Negotiation, Arbitration, Conciliation, and Force. There have been attempts at settling peace by Congresses at Constance, Westphalia, Vienna and other places including the Hague. Courts of Conciliation correspond to the Church mentioned by the Master. The International Court of Arbitration has settled sixteen cases of dispute among nations. The fourth method mentioned by the Master is making an outcast of the offender who cannot be pacified by the other methods. This is putting teeth into arbi-

tration. This is what is proposed by the League of Peace. This method has failed heretofore, but there are reasons which encourage the attempt to try it again. Russia is disintegrated. Small nations have been formed and need protection. Economic conditions are changed; the world is becoming small; undeveloped regions need development. These have been the usual causes of war. Development of destructive means of warfare demand that war be abolished. Moral conditions call for peace among all peoples. All have an interest in maintaining the principles of international law. The proposed covenant of the League of Peace differs from previous agreements only in providing bodies to carry out the agreements. The conditions that encourage the hope that this league of peace will be successful where others have failed, are, that it will be an agreement between peoples not kings, and we have lessons of the destructive effects of war which will give the will to make it a success.

It is a matter of regret that no report of Dr. Woelfkin's inspiring address is available.

WEDNESDAY MORNING

RELIGIOUS EDUCATION

Rev. F. F. Peterson, Sunday School Secretary of the Massachusetts Convention, spoke on the amazing lack of knowledge of the Bible among the young people of the churches and Sunday Schools, illustrating his remarks by cases coming under his own observation. He asserted that there is an imperative need for more time, better methods and trained teachers in the study of the Bible. One hour on Sunday is not enough. There must be week day Bible Schools, and teachers must be trained to teach as well in them as the teachers do in the public schools. There must also be a better equipment.

In an address on the same subject Rev. F. W. Padelford, DD., Secretary of the Board of Education of the Northern Baptist Convention, said:

Baptists are behind other bodies in the matter of education. They must provide better facilities for educating their children or fall behind in the race. You can get out of the schools only what you put in. Forty years ago Germany gave Humbolt the task of reorganizing all the schools. He planned so that every teacher in schools, high and low, was appointed by the government and was obliged to teach what the government directed. Even in Sunday Schools boys were taught the drill. Hence the efficiency of the German military organization, and the obedience of the people to the government. They had been trained to it in the schools. If we in America desire democracy and moral ideals supported by the people they must be trained in them in the schools. I agree with Mr. Peterson that there must be week day schools of education in religion. It cannot be taught in the public schools supported by all the people. Parochial schools are correct in principle, for the children must be taught religion by the church, but they ought not to demand

to be supported in whole or in part from public funds. Church schools of religion should be made equal to the public schools in equipment, in buildings and in teaching.

POWER FOR LEADERSHIP

In conducting the devotional services at the various sessions Professor Woodman Bradbury spoke as follows:

The history of civilization is the record of the control of great social forces by masterful men. To know the leaders of these movements is to understand their age; for

“A people is but the attempt of many
To rise to the completer life of one.”

Can leaders be produced at will? How much of their force of character is native endowment, and how much the product of conscious training?

So far as power of leadership is dependent on native genius, it cannot be produced to order. The endowment of ten, five or only two talents is a matter of heredity. Yet this is not without control, for two talents are to be made into four and five into ten; and such results come through the self-discipline and inspiration which the schools offer. There is not much difference in boys, said the Headmaster of Rugby in effect, but that little is of immense importance. It is “that little more and what worlds away” which causes some to forge to the front in industry and commerce, in politics, the army and statecraft.

The age in which we live is crying out for moral and religious leaders. What can our theological seminaries do to bring them forth? Evidently, those little differences noted by Thomas Arnold must be cultivated and originality encouraged. Powers that indicate forcefulness must be stimulated and disciplined. Inhibitions of timidity and complaisance, of excessive self-consciousness and morbid self-depreciation, must be removed. Christian ambition, always compatible with true humility, must be aroused. Those who show qualities of leadership must be fortified to undertake the risks, share the early misunderstandings, and assume the burdens which always attend heroic enterprise.

The education of leaders became the hobby of Cecil Rhodes, and in nothing else did he so show his greatness. Men of physical stamina, of quick mentality, resourceful, with ethical qualities of courage and self-control, were to be sought out in every land and brought together at Oxford, there to be developed in all their powers for a many-sided leadership in their generation. The details do not concern us here; the idea is magnificent.

Is the Church addressing itself to this task on a proper scale? Are present leaders on the lookout for signs of talent in academy and college? Are ministers encouraging the brightest boys and girls to study, opening vistas of useful and honor-

able careers by which the kingdom of God will be advanced? To fail here is to fail fundamentally.

When the human material has been found, the task of the educator begins. When young men have consecrated themselves to the work of the Christian ministry, how can their latent capacities be developed? This is the task, at once delicate and all-important, that confronts the theological seminary; on its accomplishment all the studies should converge. The social life and the very atmosphere of the school should contribute to leadership, and prayer should be made without ceasing.

What are the sources of power in leadership? They are many. Through knowledge, through faith and its concomitants, through goodwill, through consciousness of God's presence and favor—in such ways comes the power in leadership which the religious needs of our time demand. We have time to develop, in this address, only the first two of these.

Knowledge is power, runs the proverb, and proverbial wisdom scarcely needs to be proved. Ignorance fetters; truth sets free. The religious leader should have the widest knowledge and best discipline available. The minister should be a specialist along his own lines, capable of holding his own with specialists in other professions. Other qualities being equal, the man with the greatest grasp of truth will exert the widest and most enduring leadership. "Be zealous to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The man of God should be "thoroughly furnished unto all good works." Unless we heed Paul's fervid counsel, our churches are doomed.

There should be knowledge, first, of human nature, for that is the material in which our leadership is to be exercised. Begin with yourself. Explore the recesses of your own nature, as Robert Louis Stevenson did. "Know thyself," as Socrates demanded.

Self-reverence, self-knowledge, self-control,

These three alone lead life to sovereign power.

The study of psychology should be life-long, with continual sidelights from biography, history, poetry and fiction. The Bible is an unfailing light on the complexities of our human nature. To know one's generation with a view to leadership, one must immerse himself in the current of its ruling ideas and interests as well as mingle with all classes of people.

A second field of knowledge is the Gospel. The leader must be an expert in stating it. The Bible will be his text-book and all life his commentary. He must know what sin is and how to unmask it. He must know salvation and be able to place it among the great realities of life. He must know Jesus intimately, as a living Friend, and proclaim His truth in winsome ways. He must be committed, body and soul, to the social program of Jesus. In short, doctrine must have deep-

ened into conviction, and the preacher must be able to state the myriad-sided Gospel in ways suited to the ever-changing emphases of the day.

Yet again, the leader must be master of the art of preaching. Most of his work is accomplished through persuasion. His power of molding public opinion through speech is his chief asset. Now this ability comes through practice. One can get the principles in books, but mastery comes through self-discipline. Constant practice is the only road to success. Many lose power because they are too blind to their defects or too lazy to correct them.

The minister who is constantly growing in knowledge,—knowledge of human nature, of the Gospel, of the art of persuasive speech,—is in the way of multiplying his influence. The enlarging personality will exert an enlarging power. In the ministry, as everywhere else, knowledge is power.

II.

Power in leadership also arises from faith. Faith is trust, but more; confidence, but more; belief, but vastly more. It is an attitude of our *whole* nature. And it is more than an attitude; it is a vital relation between the soul of man and his Maker, between the disciple and his Lord.

No leadership is possible without faith. The leadership of a ward-politician, even, is based upon faith of a sort. Christian leadership is fed by faith in God.

Faith is indispensable to a Christian leader because it is a source of vision, of courage, and of singleness of purpose.

Faith is a source of vision. "Without faith the people perish," because without vision the leader is lost in the maze. Faith is a sixth sense, a heightening of all our powers so that intuition is possible.

She sees the Best that glimmers through the Worst,
She finds the fountain where they wailed "Mirage."

In our day faith has foreseen a saloonless nation and a warless world.

Faith is a source of courage. The golden deeds of chivalric service are its handiwork. "It belongs to the essence of 'Right,'" says L. P. Jacks, "to be associated with a certain risk, and to the essence of the moral will to face this risk and all it may involve." Faith takes chances for God. Faith will never "play safe." The courage of our New England fathers in facing hardships and death for Christ's sake is typical, and the memorial at Plymouth of their achievements is, most appropriately, a symbolic figure of Faith.

Once more, faith creates singleness of aim. It cuts off the secondary and intensifies the primary interests. It concentrates attention, the *sine qua non* of power. The power of the human will is great; and it is at its greatest when faith compels the

elimination of the non-essential, the overlooking of insults, the overleaping of obstacles, the subordination of the lesser, and the bringing to a single point of all the concentrated energies of being. The motto of faith is: "This one thing I do."

How people respond to such leadership, the virile to the most virile, the heroic to the most heroic, men of force to the man of greater force! "I will dare lead," cried the intrepid Israel Putnam, "where any dare follow!" Such a challenge is a bugle call to the faith of youth. Such leadership will win leaders for these coming days. The source of such leadership is faith; for faith sees, dares, and does. "The people that do know their God shall be strong and do exploits."

The theological seminary should be a place where every talent for Christian leadership is elicited and developed. Newton is such a place. Here there is emphasis upon love of truth and the scholarly methods which lead to truth; here the world-field is envisaged, courage grows, and Christlike purpose is crystallized; here faith is fed by prayer and the conscious presence of God empowers for service. The noble tradition of the Seminary as a mother of leaders in the missionary, educational and pastoral fields is maintained. The graduate of today, as a trained harvester, goes out into the white fields at home or abroad glad to subscribe himself, like Paul, as "the bond-servant of Christ" and as "your servant for Jesus' sake." In these thrilling days of healing the world's wounds and re-building the tissues of life, the old school on the hill is prepared to train and inspire young men for leadership. In this work we count on your prayers; do not fail us!

THE "FINDINGS COMMITTEE"

The Committee on Findings consisted of Rev. Frank Rector, D.D., of Rhode Island; Rev. Clarence E. Clough, of New Hampshire; Rev. Horace B. Sloat, of Connecticut; Rev. Mil-lard F. Johnson, of Massachusetts; Rev. A. E. Kingsley, of Maine; Rev. J. H. Blackburn, of Vermont. The Committee reported through its Secretary, Mr. Kingsley, as follows:

"The Newton Conference on Reconstruction Problems. Report of the Committee on Findings.

I. PRELIMINARY

a. We wish to express to President Horr, to the trustees and to the members of the faculty of Newton our sincere thanks for their conception and promotion of this conference.

Our thanks are especially due to President Horr and the members of the faculty for their remarkable and stimulating addresses.

We would also include in this expression, our appreciation of the service rendered by the other speakers not members of this faculty. Especially would we mention the honor paid us

and the help contributed to us by the addresses of his Excellency, Calvin Coolidge, Governor of Massachusetts, and by his Honor Edwin O. Childs, Mayor of Newton.

b. We, the graduates of Newton, with feelings of just pride, want to renew our unswerving loyalty to our Alma Mater, and gratefully acknowledge our debt for her leadership.

We, who for the first time have become her guests, would express our sincere fellowship with her, and confess our great obligation for her help and hospitality.

c. We trust also that it will be considered by the trustees a mark of our appreciation of the Conference if we state our hope that such a Conference be held yearly. A gathering like this from year to year would constitute an accumulating force for the extension of the Kingdom of God.

As to the basis on which the pastors are to be invited if future Conferences are to be held, we make the following recommendation, viz. that in addition to those names that are on the various state "boards" names of pastors who would be most likely to profit by the Conference, be given to President Horr, by the secretaries of our State Conventions. That from that list of names whether on "boards" or not, those be selected to whom invitations shall be sent, and that those be invited first of all, who have not attended a previous Conference.

d. We would also express our conviction that the addresses of the Conference, if printed and made available for every pastor in New England would bring, in a measure the help of the Conference to those who are not privileged to be here. To that end we would suggest to the trustees of Newton that the publication in full of the addresses of President Horr and those of the members of the faculty, would be an important contribution to the solution of the pressing problems of this reconstruction period.

II.

As to Findings more specific: Whereas we came to this Conference for information and guidance, be it resolved that our realization has far exceeded our expectation.

We have not only received knowledge, but we have received fresh inspiration and new courage.

Our minds have been enlightened, and our hearts enlarged. The process of reconstruction has begun already in us, and we have received the vision of the possibilities of service of our reconstructed churches.

We have seen the pastor as the strategic leader, and the church as the strategic and divine organization for social rebirth.

It has been pointed out that the whole discordant fabric of the social and economic life of the whole world is to be made anew and brought into harmony through the gospel of the Kingdom of God, that pastors and churches must so enlarge their faith and the programe of their activities as to bring that harmony to pass, under the inspiration of our divine Lord.

We have been cheered by a fresh consciousness of the reality of the presence of God, of the efficiency and sufficiency of Christ, and of the power of a life that is thrilled and filled with the spirit of Jesus, established by his living ward.

III.

Still more specific.

a. As to the program of Church Activities. Resolved, that our pastors and churches be urged to lay especial emphasis in practical ways on the social problems now prominent before the American people, and further

That churches and pastors be urged to communicate with Professor Henry K. Rowe in order to avail themselves of the practical suggestions outlined in his department for social reconstruction.

b. Whereas, the reconstruction problem is not merely local or national but international as well, be it resolved that we commend to our brethren everywhere the ideal of a League of Nations in the interests of world peace, as in harmony with the Gospel of the Kingdom of God and the hope of mankind.

That pastors uphold that ideal before their congregations and make its realization the object of their prayers.

That a copy of the following resolution, introduced by Prof. Vaughan, and passed by this Conference, be sent by the Secretary to our New England Senators and that a copy also be furnished to the press.

The Newton Conference meeting at Newton Theological Institution, Newton Center, Mass., March 17-19 took the following action:

Without seeking to specify in detail the form of international organization, 100 Baptist ministers, members of the Boards of Management of the six Baptist State Conventions of New England, meeting in conference at Newton Theological Institution, unanimously express their profound approval of a League of Nations and their hope that New England's representatives in the United States Senate will give their support to the formation of such an organization.

Signed,

FRANK RECTOR, R. I., Chairman.

CLARENCE E. CLOUGH, N. H.

HORACE B. SLOAT, Conn.

MILLARD F. JOHNSON, Mass.

A. E. KINGSLEY, Maine, Sec. of the Com.

J. H. BLACKBURN, Vermont.

The Conference adjourned with prayers by Rev. Birney S. Hudson and Rev. Franklin Hutchinson.

EDMUND F. MERRIAM, *Secretary*.

v.11:3

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FORM OF BEQUEST

1. Permanent Fund

I give and bequeath to Newton Theological Institution, incorporated under the laws of Massachusetts, the sum of.....dollars, to form a part of its Permanent Fund, to be safely invested, and the net income only to be used for the general purposes of said corporation.

2. Scholarship

I give and bequeath to Newton Theological Institution, incorporated under the laws of Massachusetts, the sum of.....dollars, to be added to its permanent scholarship funds, to be safely invested, and the income only to be used for the purpose of aiding students in said Institution.

If it be desired to give such funds a special name, add the words "*to be known as the.....Fund.*" or "*the.....Scholarship Fund.*"

The Treasurer, Mr. Everett A. Greene, 60 Federal Street, Boston, will furnish information in regard to gifts to bear an annuity during the life of the donor or during the lives of those whom the donor may designate.

THE INSTITUTION BULLETIN

Issued by The Newton Theological Institution at Newton
Centre Branch, Boston, Massachusetts, four times
a year, December, February, April and June

THE COMMENCEMENT BULLETIN OF
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ADDRESSES
BEFORE THE BOSTON BAPTIST SOCIAL UNION
(NEWTON NIGHT)

FORD BUILDING, MONDAY, JUNE 7, 1920

OUR OUTLOOK ON OUR WORK

BY

ERNEST FREDERICK CAMPBELL

MR. CHAIRMAN, FELLOW STUDENTS, LADIES, AND GENTLEMEN OF
THE BOSTON BAPTIST SOCIAL UNION:

IT is an honor to be permitted to represent the Senior Class of the Newton Theological Institute in a brief address this evening. It is an honor because of the character of the men who compose this class, and because of the character of the institution from which they are to graduate. Besides, it is an opportunity to pledge this class to the faith which I believe is essential for the Christian minister.

The members of this class, gentlemen, look out into a future that is radiant with possibilities. We hear ringing in our ears the challenge of a great task, and we have a rather accurate vision as to just what that task is. Let us think about it for a moment. It is as big as the world of human need. It is as urgent as the weakening cries of dying men. Something must be done, some effective steps must be taken by the Christian church toward the solution of the problems of the day, and we are to become its leaders. Our opportunity to familiarize ourselves with the task has been unparalleled. The facts concerning the needs of the world have never been so clearly before us. The Great War has taught us many things. We are convinced at last that the world is only a great neighborhood; that the problems in Europe and Asia are of concern, and of vital concern, to us.

We see very clearly now that all permanent progress must be a universal development along Christian lines. We remember how in Germany there came down from the hills about the universities the cold air of modern science, unwarmed by the breath of God. We look at Japan, and we see that whenever and wherever a country advances its education and neglects its great Christian ideals, that country becomes a world menace. We observe problems in our own country, and it is evident that the multiplication of our

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millions and millionaires does not guarantee peace of mind or create generosity of spirit.

So our problems are social, they are economic, they are political. But the difficulty must be located more accurately. The remedy cannot be applied in absentia. To attempt to do such a thing would be like sticking plaster on the walls of a hospital as a treatment for a patient, at whose vital organs cancer was working. All these considerations throw light upon the task of the ministry.

Then there are the surveys, so carefully and splendidly prepared by the committee from our own Baptist forces and the Interchurch Federation. These have been of the greatest value in placing the facts in our hands. So we are equipped with facts, and they constitute for us a call and a challenge.

In the second place, I wish to suggest, gentlemen, that this class is prepared to respond with a great gospel. It is a simple story, but sublimely beautiful. We believe that it came from God. We believe that it is the product, not of the limited mind of changeable man, but rather of the omniscient mind of the never-changing God — a story of Christ, crucified because He dared in an evil day to live as a man should live, — a message of transforming force. It appeals to all men, and to the whole of man in men. It knows no boundary of tribe or race, but wherever there is a human heart moaning, or a human voice raising its cry, there is a field for its operation. Yes, it covers the whole field of human need. The record of its accomplishments is splendid. It wrought miracles in sinful and pleasure-loving Corinth, when preached with Pauline fervor; it has been the means of God to transform the world and lead men out of the ignorance and darkness of heathenism into the light and liberty of Christian civilization. It implants the seed of a new life which transforms men and enables them to stand in the presence of God as if they had never sinned. Best of all, we have had a personal experience of it, and therefore know something of its worth.

And in the third place, I wish to suggest that we have as a class the faith to believe that the gospel is adequate to the needs of our age. We believe that the gospel, which was able to work such moral miracles among the heathen peoples of the early centuries, can be used to reform a modern town. We believe that the gospel which was able to prove, even in its infancy, its superiority to the powerful Roman control, can be used to correct the evils in our day. Mr. Gladstone once said, "Talk about the problems of the day: there is but one problem, which is the gospel. Apply the gospel, and all other irregularities will adjust themselves."

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Gentlemen, the source of the great stream of evil which is rushing like a mighty torrent everywhere today, is located within the unregenerate hearts of men. And the gospel gets hold of human hearts. It purifies the stream by purifying the source. I would like to pledge this class to the task of preaching the gospel. We can thus best serve our age. But it must be adapted. It can very easily be adapted. It is a very serious trouble in our day that preachers are spending so much time and thought in trying to adapt the message of the gospel, that they have just about forgotten how to preach it. Where it has failed a single time because of the failure of its message properly to be adapted, it has failed a hundred times because there was no one faithful to proclaim its truth. We believe that the gospel is adequate to the needs of our day, and we consecrate ourselves to the task of telling the good news.

WHY GO TO THE SEMINARY?

BY

PRESIDENT GEORGE E. HERR

MR. CHAIRMAN, PRESIDENT LOWELL, LADIES AND GENTLEMEN:

I AM to speak to you only briefly tonight, for I do not want to encroach on the time of the principal speaker whom we have the honor of welcoming here tonight, — President Lowell. I would like, however, to raise the question, "Why go to a theological seminary at all?" Why not go directly from the college? Or, some say, Why not go directly from the high school? What is the use of a theological seminary? Why go to it?

The first reason I would suggest is the nature of the gospel itself. We are constantly saying that the gospel is a very simple thing. You say that the single text, "For God so loved the world that He gave His only begotten Son. . . ." contains the whole gospel. Why not rest satisfied with reading that? A child can utter those words. It needs no very special training to proclaim that sentence. But I suppose we ought not only to speak words, but know what the words mean. Now, what do the words in that simple declaration mean?

God. What is our idea of God? That is the most important and most perplexing question that engages the human intelligence. Through all our progress we have been striving to arrive at a worthy idea of God. Two years ago President Lowell called the theological teachers of the United States and Canada to a memo-

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rable conference at Harvard University. That assemblage is recalled by the invitation of President Hibben of Princeton University to the Cambridge Conference to meet next week at Princeton. I happen to be on the Executive Committee that arranged the program of the Princeton Conference, and we asked, "What is the great question we should discuss — the most important in our time of all questions?" And the unanimous opinion of the committee was that there was only one question, and that question was "Our idea of God."

God so loved the world. Bishop Wescott notes that there are three words in the New Testament translated "world." One means "the earth," another means "the inhabitants of the earth," and the other means "the whole organized system of creation." This last is the word used in this text, "God so loves the *cosmos*, the whole organized system of creation." You know what the *cosmos* is. When Galileo turned his rude telescope toward Venus, and discovered it was a crescent like the moon, it was a conclusive demonstration of Copernican astronomy, and it made this earth what Jean Paul called it, "a little Bethlehem among the cities of the heavens, a grain of sand on the shores of the universe." A brilliant French chemist, assisted by his more brilliant wife, has explored the atom and discovered within the atom a new universe. We have hardly yet begun to explore "the *cosmos*." God so loved the *cosmos* that He *Gave*. What is the relation of God to the world? "Here we are told that the relation is an affectional one, love. He gave His only begotten Son." Do you know that that single phrase "*Only Begotten Son*" has been the battleground of the centuries, and we cannot understand what that single phrase means without a thorough exploration of church history. It carries us back to Nicaea and Chalcedon and the greatest controversy that has engaged the human intellect. *Whosoever believeth in Him*. That is the worst translation in the New Testament. How much religion has suffered from that translation, as though faith were an intellectual thing. Faith is not belief but the response of personality to personality, and it contains in itself the germs of a new creation. *Should not perish*. What is it to perish? — to be alienated from the love of God. *But have eternal life*. What is eternal life? Could Dante interpret it, or Milton interpret it, or the Fourth Gospel interpret it, or the Book of the Revelation? My brethren, to understand what that single text means, in its significance, and inferences, and implications, would take us not merely the three years of a theological seminary, but the studies of a lifetime.

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One reason, I say, that men should go to the seminary, is the nature of the gospel itself. I think you will agree with me that there is another reason which is found in the problems of life. I presume that the external universality of Christianity has been pretty thoroughly demonstrated. That is, we have shown that the Christian faith can reach in some way or other men of all races. But what we have not yet shown, and what the Christian church needs to show, is the internal universality of Christianity. The problem is not simply can it reach all men, but can it reach all the needs of any one man? Can it control the activities of manhood? Can it control art? Can it control the drama, poetry, industrial relations, statesmanship, or international relations? Can Christianity do that? Well, it has not yet been proved, and that is the great problem of our time.

Today is a memorable anniversary. The Supreme Court has pronounced its final decision. That result, prohibition, has been made effective principally by the influence of Christian men and Christian churches. And can we not do for the other great evils of our time what has been done in this instance?

Now, for men to deal intelligently with these great questions requires training in economics, sociology, and history, and the inner genius of the Christian church, such as might well tax the industry and application of men, not for three years, but for a lifetime. That is the training the college and the seminary aim to give.

And there is another reason for going to the seminary we must not forget. It might be called "the opportunity for reflection" that the seminary provides. The preacher is not like a telegraph messenger, who brings you a yellow envelope, the contents of which he does not know. The preacher is a herald, and his message is not a book or in writing, but it is in his living heart, vibrating and pulsating with a message with which he is in vital sympathy. No other kind of preaching will do, and that kind of preaching comes from such assimilation and response to spiritual truth as can never be gained by snap shots but by long time-exposures of the mind to truth.

There is no religion in the Bible. There never was any, and there never will be any. All the religion there is in the world is in human hearts. Religion is no more in the Bible than there are rocks and water on a map. The Bible is a description of religion. We never have religion until we take it out of a book and put it into our lives. The relation of the Bible to religion is a good deal like the score

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of one of Chopin's nocturnes that could be placed upon that music stand. The score consists simply of lines and dots. There is no music there. But when our young friend stands before those lines and dots, and in her skilful manipulation of the instrument interprets it and makes it real and vital and present to us, then we have music. That is what preaching is to the Bible. The Bible is simply a series of hieroglyphics, and needs interpretation in the warm pulsing life of the preacher, and such interpretation can only be gained by long periods of reflection, musing, obedience and prayer.

I have spoken too long. I want simply in closing to express my appreciation of the long fellowship that has been sustained between our Seminary and this Union. This is the fortieth successive time you have invited the Newton graduating class to come here at this season. Newton has always had opposition; it probably always will have it, that is, it will have it as long as there is any body of men which does not believe in an educated ministry. But those who believe in an educated ministry, as do the men in this company, have shown by their gifts and their prayers and their sympathies that they believe in Newton and love her. And, brethren, the best I can say for this noble faculty, and I have had the privilege of selecting every member of it, is that they are going to try to be worthy of your confidence and sympathy and prayer in the days to come.

THE CHRISTIAN MINISTRY

BY

A. LAWRENCE LOWELL, LL.D.

President of Harvard University

MR. CHAIRMAN, PRESIDENT HERR, LADIES AND GENTLEMEN:

IT is a great pleasure to speak before the Baptist Social Union, and more especially on this night which is devoted to the Newton Theological Seminary, because that Seminary, and Harvard, and Andover, and the Episcopal Theological School, and the School of Theology of the Boston University have all been very close together of late years, and acting in harmony.

President Herr says I brought together members of a lot of different denominations. It was he who did it. He suggested it. You know this war has left only two things which so far have proved entirely permanent as a result — the two words "liaison" and "camouflage." He was the "liaison," and I was the "camou-

flage." The result was an extraordinary one. I think it was 74 different schools that were represented on that occasion from all over the United States.

I think President Horr must have read that story in Trevelyan's *Life of Macaulay*, in which he says that old Macaulay, the father of T. B. Macaulay, sent out a lot of missionaries to Africa, and these clergy quarreled so much on board that they had to be put ashore at Lisbon. Trevelyan says it reminds him of the boy who sent his master's gamecocks to the fight, and put them all in one bag, and they tore one another to pieces. The boy said he thought they would have known they were all on the same side. President Horr discovered that all Protestant ministers are on the same side, and he proved it.

I have said that we got out of the war only the words "liaison" and "camouflage." That brings me to what I wanted to speak of. In the spring of 1918 I heard a conference between two men. It was at the time when everybody was at the top notch of excitement, and the war fever had reached its height, when the young men were pouring across the ocean in transports, when every young man in the army who did not succeed in being sent abroad felt disappointed. Every man was ready to give his life for his country. And just at that time one of these men said, "The idealism which this war has produced among our young men is such that it will make the next generation quite different from that in which we live. We shall live on a higher plane in the future." The other man said to him, "I don't believe that. After this war there is going to be a period or era of materialism," and it is coming very rapidly, more rapidly even than that man expected, and is coming with a vengeance. Why is it coming, and what is the meaning of it?

The reason that man thought it would come was two-fold. One was that every great war always has been followed by an era of materialism. The wars of Napoleon were followed by the factory system and a most materialistic age. And so was our Civil War. Why does it follow a great war? For the very simple reason that any great moral effort is perfectly certain to be followed by a period of moral lassitude. I remember years ago a man pointing out to me, in that "Slave" of Michael Angelo—the delicate slave, refined, educated, bound to a tree; on the back of that tree on which he is leaning is the face of a monkey. And this man said to me, "How does it happen that Michael Angelo, after carving that beautiful theme, could carve the face of a monkey?" "Why," said the man, "don't you know that when you have got yourself up to a certain

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height, and get down, you want to do something vulgar?" It is a natural reaction. And that is the time to look out.

I suppose some of these gentlemen read the Bible. I notice the habit is getting obsolete among the youth to an uncomfortable extent. But still I assume that some of you gentlemen have read the Bible, and you will remember there the difficulty was not in turning out the evil spirit, but in preventing seven other devils or spirits, worse than himself, from going back afterwards. And that is where the real difficulty will always be. I believe it is very easy for a nation, under the terrific stress of war, to rise to a great moral altitude, but very difficult to maintain that moral altitude after the conflict is over.

We are in a state of moral chaos. We were all working in harmony, at least all on one side. Our men had the satisfaction of not having to decide any moral question, having their end and aim in front, and all they had to do was to obey orders and not trouble whether this or that was right or wrong. The right thing is in front and it is for you to find the means of getting there. In the main we were all working for the same end. Now the war is over and we are all working for different ends. That does not necessarily mean that every man was right or every man was wrong. We have begun to think for ourselves, and when people think for themselves they differ.

What is the matter? We are drifting; we are in a state of chaos; we are suffering from shell shock. Lots of people suffer from shell shock who have never been near a shell. I do not mean from the explosion of chemicals, but from the explosions that have taken place in Russia and elsewhere. So we are suffering from shell shock to-day. That is where the Christian church comes in. The thing that we need is to distinguish the permanent from the temporary, to distinguish and hold on to those things which are of eternal value. And what does the church stand for if it is not for eternal things?

That, it seems to me, is the real function of the Christian ministry today, to hold up those things which are of eternal value.

I often say to myself when I have been trying to decide what is the right thing to do for the institution in which I have a share, I say to myself, "What would people think one hundred years hence," or, "What should we think today of that same question if it had arisen one hundred years ago?" I find that a pretty good way of deciding. Try to distinguish those things which are permanent from those which are temporary. I believe this is the great function of the Christian ministry at the present time.

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I am speaking to a body of laymen, and I know what laymen feel about us. They say, "I wish these ministers would not tell us more about our own business than we know ourselves." This is true sometimes. On the other hand, the clergy say, "If you do not let us talk about concrete things you will find our words to be but empty platitudes." The real thing is neither one nor the other.

I remember a football squad a number of years ago invited a prominent statesman to address them. He said to them, "I cannot talk to you about football." "We don't want you to talk to us about football," they said. "We want you to talk to us about the spirit of victory." Anyone who deals with business men, with any considerable body of them, knows perfectly well that, in order to have any influence with them, you are not bound to answer or give them advice about the concrete questions that come up in their daily lives. They know more about those than you. The real and only thing you can do is to attempt to raise and maintain standards. It is for them to apply the standards. The real thing worth having in life, and the only thing much worth having in life, is standards.

We have all heard sermons and have seen ministers who seemed to bring that standard home to us in such a way that somehow or other left us something a little bit more lofty, and a feeling that we should be ashamed not to stand on a higher plane than we stood on before hearing that sermon.

Now, gentlemen, materialism, the chaos in ideas, has come. It is for the church to stand against that chaos, to stand for those things that are eternal. As that state came so that state will also pass away, and we may return to more normal condition of mind more rapidly than we at present expect. When we settle back to normal conditions, that is a condition when people more generally agree in their views, the condition into which we settle back will depend very much upon what Christian people and Christian ministers have taught us to settle back to.

ALUMNI DAY THE NEWTON THEOLOGICAL INSTITUTION

WEDNESDAY, JUNE 9, 1920

PRESIDENT HERR: I have the peculiar satisfaction and honor of introducing this morning to the alumni of the Newton Theological Institution, as our speaker, the Rev. Dr. Alfred E. Garvie, President of the Congregational Union of Great Britain and Wales, President of the Board of Directors of the London Missionary Society, and Principal of New College, London, England.

DR. ALFRED E. GARVIE

DR. HERR, AND MY DEAR BRETHREN:

IT is a very great privilege for me, as an English Congregationalist, to have this Christian fellowship with you as American Baptists. Congregationalists and Baptists in England are now very close to one another, — no water divides us. We are in hearty accord and in constant co-operation.

And I am glad, as a citizen of Great Britain, to address you as citizens of the United States of America, because I am quite confident that one of the greatest things of the present moment is that these two nations should thoroughly understand one another, and with a view to the world's future progress should combine all their forces, mental, moral and spiritual, so as to secure a peace that shall be maintained upon earth, and opportunity be secured for the progress of the Kingdom of God.

The subject upon which I am going to address you this morning is "JESUS CHRIST AS GOD'S MISSIONARY TO THE WORLD." Jesus Christ is the same yesterday, today, yea and forever. And yet our presentation of the Jesus Christ of yesterday and the Jesus Christ of today is not exactly the same, because theology is the interpretation of the Christian relation, and is dependent upon the intellectual conditions of each age. And we must be prepared to speak to each age in the language that it understands, in the thought with which it is familiar.

Now Christian theology during the last century has been subjected to many influences. There has been the influence of philosophy. There was a time when men were most concerned about adjusting the Christian idea of God to the concepts of nature and history that philosophy might offer. Then all of us

know what literary and historical criticism of the Bible has meant for our interpretation of the Christian gospel. I hope we have gone past the stage when so many things are being shaken, and have now come to the stage where we have an assurance that there are things which cannot be shaken. For I for one feel quite confident that we have got beyond the danger that this literary and historical criticism might offer to the interpretation of the Christian faith.

The third influence that has been brought to bear in most recent years on Christian theology — and I do not know that it has been allowed to influence Christian theology to the extent it ought to — is the study of the religions of the world. And I find the study of these religions combines two interests, — my interest as a theologian, and my interest as Chairman of the Board of the London Missionary Society. It is a theological interest and a practical interest. I want to compare Christianity as a religion with other religions, and I want also to know how, in our foreign missionary work, is Jesus Christ to be presented to adherents of other religions in order that the appeal may be most effective. That is what I am going to try to do at this time, to indicate to you in what way we can present the supreme object of our Christian faith in relation to what we know about the religions of the world, and what are the aims and hopes of these religions, what are the needs of the human soul which these religions are trying in some measure to meet.

Now, where shall we go for our presentation of Christ as the object of our faith? A number of years ago there was an edition of the New Testament published with underlining in red. It was supposed to be an aid to religious workers, to those dealing with anxious inquirers. And so the texts in the New Testament which dealt with gospel and the way of salvation, were marked in red. I very carefully studied that New Testament, but great was my surprise to find that those who prepared it seemed to find themselves unable to locate very much gospel in the gospels. In fact, there were whole pages in the gospels of our Lord's own teachings, not marked in red. Frankly, I do not at all share the description that some Christian theologians have allowed themselves to make of the synoptic figure. The synoptic figure is the starting point of my historical investigation of the Lord Jesus Christ, but to that synoptic figure I come back again and again with adoration, and devotion, and homage.

THE RELIGIOUS QUEST

What man seeks in all religion is his own good. However he may conceive that good at a lower stage of development, man is con-

cerned mainly with natural good, food, clothing, shelter. He seeks safety to meet the perils that threaten him. He seeks satisfaction of the needs that he feels, and what he does in religion is this, — he hopes, and he prays, and he strives to secure these natural goods by the favor of, and with the help of the spirits of the gods whom he worships. If we go to most of the religions of the world we will find that is what they are most concerned about. The question asked by all religion is this, "Who will show us any good? How shall we find the satisfaction of our needs? How shall we find deliverance from our dangers?" The spirit of God's power is invisible, and yet controlling the visible may meet man's needs and bring him the satisfaction he desires.

Now even Christians in their religion concern themselves about natural goods. In the Lord's Prayer we pray for our daily bread, and although that prayer subordinates these natural goods to the moral and spiritual good, yet it would be an altogether arbitrary spirituality that would tell us we have no right to pray for natural goods, for those things that affect our earthly life here. I cannot imagine the condition of a man who, under the bondage of a theory, when he approaches God's throne, always asks himself, "May I pray God for this, may I pray God for that?" A censorship of our petitions would be intolerable, a hindrance to our devotion. No, if our relation to God is to be that of children, we just pour out before God the needs, the yearnings and desires of our hearts, of course in a spirit of submission, recognizing that in all, not our wishes but God's will must determine what shall be the good bestowed upon us.

How does Jesus meet this desire for natural goods? First of all by insisting that all natural goods must be subordinated to the great moral and spiritual good. "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you," and Christianity must confront other religions of the world with their search for natural goods, by this insistence, that natural goods are not the most important concern of man, that there is something of immeasurably greater significance, and that is his moral and spiritual pleasure. The Kingdom of God is supreme,

While Jesus did seek to detach the affections of man from things earthly to things heavenly, He does recognize that men will be anxious about these things unless in some way their anxiety is to be relieved. And so He meets that human tendency by declaring that God is impartial, whose sunshine comes to the just and the unjust, a Heavenly Father who not only cares for human children

but also for the flowers of the field and the birds of the air. It does seem to me that Christianity lacks something if it lacks this elementary belief in a Divine Providence, in a Fatherly love that is in all, through all, and over all, that, as it were, accompanies our steps, besets our path and from the reach of which we never can drift. I believe that a great many Christians have been bullied, as it were, by modern physical science, into thinking of the universe as a mechanism instead of thinking of the universe as the constant expression and exercise of a perfect personality.

We do not ask that miracles shall be constantly performed to meet our needs. It is putting limitations upon God to suppose that He cannot respond to an appeal unless by a miracle. But Jesus surely did teach us to live in the assurance that we are not concerned ultimately with physical forces and natural laws, that we are not merely the sport of a soulless universe, but that in all, and through all, and over all there is a holy and wise love that can order all. And so we find ourselves not subject to some soulless mechanism of a universe, but we find ourselves under the care and in the guidance of a Heavenly Father. And that surely transfigures the world and transforms life, to know ourselves guided, guarded, sustained, and satisfied by a holy, wise, unchanging, and inexhaustible love.

THE PROBLEM OF EVIL

Then again, religion has to confront the problem of the physical evil that is in the world. Why is there pain? Now, one of the great religions of the world has been mainly concerned with that problem, — Buddhism. Buddhism asks itself, "How can man escape from pain?" And you all know the answer that Buddhism gives, — existence and suffering are so inseparably joined to one another that the only way of escape from pain is, if not the cessation of existence altogether, the escape from the consciousness of existence. Jesus confronts the evils in the world, He confronts the pain that is in the life of man, and I think we dare to say that He confronts these with as observant an eye, and as tender a heart, as did Buddha.

And yet what is His attitude to physical pain? There are two dangers in our attitude toward physical evil and pain. We may not be so compassionate or sympathetic to the sufferings and sorrows of others as we ought to be. Sometimes when I read books on Christian apologetics I feel that the writer has not felt enough, because if he had he could not write so easily about the solution of the problem of pain. I wonder if he has ever stood by a sick bed

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and seen a loved one in agony. Possibly there would be some reservation in what he said about the beneficent influence of physical pain. At least he would recognize there is an element in physical pain that baffles our intelligence, as well as often brings sorrow to our hearts.

There is a danger then of our not being as tender-hearted as we ought to be. Indifference and callousness is sin, and from the Christian standpoint we ought to recognize it as sin. Not to feel the sufferings of others is to fall out of fellowship with Jesus Christ. But then, some have felt so keenly the sufferings of others that their faith in God was destroyed, and they found it impossible to believe in an Almighty love as the ultimate power and purpose in the universe, in view of all the suffering which they see and occasionally feel.

Now when we look to Jesus, we ask, "Was there ever a heart more compassionate?" He was moved with compassion for men. All the suffering He confronted in His whole ministry touched Him. He Himself bore our infirmities. He took upon His own heart the sufferings of others. And yet, while He thus felt with men, He never lost His faith in God. What pain He confronted never destroyed the fellowship of His heart with His Heavenly Father. He was confident of God's presence, and God's care, and God's compassion. He was confident that the will of the Heavenly Father was to relieve and remove suffering. And I put this to you as a problem which I have not yet solved for myself, but which I think ought to be at least considered as a problem. Ought we not to relate the miracles of our Lord Jesus Christ to His attitude to pain? On the one hand His pity for the suffering, and on the other hand His faith in God, His desire to relieve and remove that suffering. To me it is altogether credible and intelligible that One whose pity went to such depths for human suffering, and whose faith in God rose to such heights of outward confidence; I say it is to me both intelligible and credible that such pity and such faith commanded a power such as is not given to another. It commanded a power to remove and relieve suffering.

Do not let us allow ourselves to be regarded as unscientific because we keep the question of miracles as an open question, and say that it is not a question on which physical science or even historical facts can say the last word. The last word here must be said by our discernment of the nature of God, the relation of His love, the relation of the Divine purpose to both nature and history. And for me at least, I repeat, as a personal conviction, the whole

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ministry of Jesus is, as it were, God's answer to the problem of pain in the world. I do not believe Jesus could have confronted the pain in the world with the pity He felt for men and the faith He had in God, unless there had been entrusted to Him such power for help and deliverance.

Now, it seems to me such considerations take the miracles out of the region of merely physical occurrences, and raise the whole question to the higher level of their relation of the love of God to all reality. Now, Jesus not only relieved pain, but He also taught the sweeter uses of adversities. He does not pronounce blessing upon the prosperous and happy. He pronounces blessing upon those who suffer. It is possible to live such a life in God, to have heavenly treasure, that, even though there should be pain, the soul is not overwhelmed by that pain, but can keep its freedom in God, and can live in fulness a life in God, that makes the pain altogether tolerable. If we think of His cross and the sufferings of that cross, surely we find there most of all the suggestion of how the problem of suffering is to be solved.

Do not go to the man who has never known suffering for the solution of the problem of pain. Go to the man who has gone through the deep waters, waters that nearly overwhelmed him, and ask him. He will tell you that it is in the deep waters that man becomes most conscious of the Divine Companion and of sufficient Divine power and succor to pass through these waters and not be overwhelmed. The great sufferers who have suffered with Christ are not the pessimists. Pessimists are those who have not known the problem of pain and its sorrows, and so have not solved the succor that can change the worst into the best.

THE GREAT CONCERN OF JESUS

But what Jesus was specially concerned with, and our Christian religion must specially be concerned with, is sin. Some time ago in London a popular preacher declared that he was not very much concerned about sin, and did not think God was very much concerned about sin. He thought God was very much more concerned about suffering than about sin. Well, I venture to say that it is to reverse all the values of the New Testament to suggest that God is more concerned about human suffering than about human sin. Physical evil is far less a problem for thought than moral evil. Now how did Jesus confront sin? He does not condemn most severely the sins that society generally condemns most severely. It is not the tax-gatherers, the harlots, the outcasts of Jewish society whom

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He most severely condemns. He has more hope for these outcasts of society than He has for the respectable, moral, and religious people of His own time. He denounces with a severity that we sometimes must have felt a painful shock to us,— He denounces with severity the Scribes and Pharisees as hypocrites, because there was something in the whole attitude of the Pharisees toward God and goodness that was repellent to Jesus Christ. And may I express this surprise in His judgment in this way: Jesus was so conscious of a healing power for the disease of sin, that He did not judge sin as men judge it, but insofar as the capacity for recognizing the disease and seeking the healing which He could offer, remained or had been quenched. And why He looked hopefully to the tax-gatherers and the outcasts of human society, was this,— He saw in them a sense of sin; the acknowledgment, so to speak, of their disease they made in the presence of the physician; so that they were led to seek the healing which He imparts.

And so the sinful woman, with all the failure of her past, who is penitent at His feet, is assured of forgiveness and salvation, whereas the Pharisee who does not feel his sins and does not crave forgiveness, is left under condemnation. It does seem to me that this is the attitude the Christian religion ought to take with sinners — not so much what is the moral estimate of sin, but what is the attitude of the sinner toward forgiving grace and saving love? If he thinks himself so respectable that he does not need salvation, he is in a much more hopeless condition than the sinner whose sins are so great that he cannot but be conscious that he needs salvation.

THE STANDARD OF JUDGMENT

Jesus condemned hypocrisy more severely than immorality, because hypocrisy drugs the conscience, and the conscience does not condemn, whereas, even in the immoral mind the world's reproach will so far touch his conscience as to keep awake the sense of moral need. And I myself believe this, that no man is ultimately condemned for the sins he has committed. The only ultimate condemnation in God's judgment is the refusal of saving grace and renewing love.

Now I think this is one of the great marvels of human history; and I try to visualize to myself — I try to picture that sinful woman on her knees at the feet of Jesus Christ. I picture Jesus Christ suffering her hands, which were thought to bring pollution, and her lips, which were believed to be stained with sin, to touch His feet, and that to me is a symbol of the eternal attitude of God toward sin.

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God does not repel the sinner so long as he draws near in penitence. When Jesus Christ said to that sinful woman, "Thy sins are forgiven thee, thy faith hath saved thee, go in peace," that seems to me to be at the very core of Divine revelation and human redemption. Out of the very heart of infinite and eternal holy love there comes this assurance to the human sinner, that if there be penitence and faith the interrupted fellowship between the soul and God is renewed. All the hindrance that sin had offered to the life in God is removed.

Now, how certain Christ must have been of God if He could give that assurance to that sinful woman. He would never have mocked her need by perchance or perhaps. He must have known that He could communicate to man the very forgiveness of God Himself, or such words would never have fallen from His lips. No gospel in the gospels! as the compilers of that New Testament seem to think. Now that one incident is the gospel. It is the holy love of God sweeping down to the lowest depths of the sin of man, forgiving, saving, bestowing peace.

THE WORDS AND THE ATTITUDE

And we must not think alone of our Lord's words, but must think of His attitude toward sinners. He was called the Friend of publicans and sinners, as a physician must needs be among the sick. There are some people who cannot afford to be the friends of sinners. They are so morally imperfect themselves that the more they keep away from those who could pollute them, the better for their safety. It is only the absolutely pure who cannot be stained with sin, who can afford to come into such close life and contact with sin as Jesus Christ could. And in all His attitude toward sinners, and in all the preaching of His love to the most unworthy, that to me is a perpetual sacrament of the holy love of God that forgives and saves from sin. His blessing, His words, His deeds, the very influence that went out from Him, were sacramental, a channel, an open channel through which the full currents of the holy love of God, cleansing, saving, renewing, went forth to sinful mankind.

But we must not forget that He Himself regarded His life as greatest in His death. He came not to be ministered to, but to minister; but the chief ministry He offered unto man was to give His life a ransom for many. And I do wish the Christian church did not dispute so much about the theory of that Atonement. I am not going to expound the theory of atonement, but I want to

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emphasize this, that after forty years of constant occupation of thought with this great theme, it seems to me we must recognize in the cross of Jesus Christ, the holy love of God. It is love because it is holy, and love that is not holy is less than perfect love. And just because it is love it is also holy, because love must desire to impart the very best gifts, and that which does not impart the very best gifts falls short of being love at its very best. And so not for me are the antitheses in which some theologians indulge between holiness and the love of God. God is eternal, infinite, holy love, a love that cannot but be holy because it must impart the very best, and a holiness that cannot but be love because holiness cannot keep its own treasure but must seek as early as possible to impart that treasure to others.

There is holy love in the cross of Jesus Christ, and it speaks two things about God. It speaks the judgment of sin. But Jesus upon that cross endured to the uttermost all the consequences which, under God's moral order, attached to sin. He so loved sinful mankind that the awful shadow of man's sin fell upon the sunshine of His own inner consciousness of God. He so made Himself one with us, sinners, that He took into His own heart the curse of our sin. Don't say that is impossible. Some people say that vicariousness is a theological subtlety. Love suffers for others. Ask a patriot if he loves his country. He feels anything unworthy or mean in the politics of his country his own shame. If a man's country is passing through a great calamity such as my own land passed through during these four years of war, the sufferings of his country are his own sorrows, and in the measure in which a man is loving he suffers more in the sufferings of others than he ever suffers on his own account.

Love goes out into another life and takes the whole of that life and brings it back into the loving heart to share all the experiences of that love. And so I believe in Jesus Christ God came from the eternal blessedness so completely into the life of man that the whole burden and shadow and curse that rests upon human life because of sin are taken up into the very life of God Himself. And surely that sacrifice of God, in sharing the consequences of man's sin, his judgment upon sin, lets us know what God thinks of sin, how God hates sin, and how God is willing to put an end to sin.

After judgment comes forgiveness. It is love that shares the burden, shadow and curse, and love shares man's unhappy lot, that man, through that same love, may be brought into God's

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blessed light. In the cross of Jesus Christ, God stoops to abyssmal depths of human darkness and desolation, that He may so bind mankind to Himself in faith and penitence, that He can lift man upward to the heights of the Divine beatitude. For me the cross of Jesus Christ measures the whole distance between the heights of the Divine beatitude from which love stooped to the depths of human misery which the same love shared in the cross of Jesus Christ, and God in that cross is the answer to the world's sin.

THE PROBLEM OF THE FUTURE LIFE

There is another problem, and that is the problem of the future life. And how did Jesus deal with that problem? All religions concern themselves in some measure with the future life. Belief in gods and ghosts is the very earliest belief you find among primitive people. It is impossible for man to believe that death ends all. You need to be a modern man of science, or a modern philosopher, to persuade yourself that death is going to extinguish you. Man left to himself will not be so persuaded. The testimony that his own soul gives to himself is that having begun he is going to go on.

Of course, in most religions belief in a continuance of life after death is not a hope, but rather a dread, because the unseen world is anything but a satisfying world. But there is in the New Testament a dawn of a hope, a hope for the whole nation, a coming golden age, and a hope for the individual believer that his fellowship begun here on earth with God will not be ended. And Jesus confirms that hope. There is an answer that Jesus gives to the mocking Sadducees, the significance of which is often overlooked, "God is not the God of the dead but of the living; He is the God of Abraham, Isaac, and Jacob." What is the full significance of that answer? It is this, that God's companions cannot be death's victims. If God has chosen to come into such close, intimate relations with men as to have fellowship with them, it is inconceivable that death should interrupt that communion, that death should be able to rob God of a companionship of man which God, in His great condescension, has begun on earth, and which is not only of value to man but is of value to God also.

And surely Jesus further confirms that confidence when, in those parables of the lost coin, the lost sheep, and the prodigal son, He indicates to us what the value of man is to God. When we use this word "lost," what we often think of is the loss to man. Jesus is not thinking of the loss to man at all. It is the Good Shepherd, not the sheep, that feels the loss; it is the woman and

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not the coin that knows the loss. And although the son may know something about his degraded condition, it is the father who knows far more about all that condition involved than the son does.

And so Jesus laid bare the heart of God to us, that every human soul is of such infinite value to God, that the sin of that soul is God's loss, and the penitence and faith of that soul is the joy of God in the recovery of that which was lost. And if man be of such value to God, it is simply inconceivable that he has that value only during the earthly life, that a companionship begun here is going to end here and is not going to be carried on under far better conditions in the life beyond.

It is difficult to deal with the eschatology of the New Testament, because in that we have an inherited Jewish eschatology, and we find writers of the New Testament gradually working their way out of the Jewish eschatology into the view of the hereafter in more complete accord with the Divine redemption in Jesus Christ. The great hope is this, that men are of such value to God that they are inseparable from God, that death cannot destroy those whom God has chosen as companions, and that the life begun in Jesus Christ here and now is eternal life and therefore a life that cannot be touched or changed by death. "It does not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." A clearer vision and consequently a closer resemblance to our Lord and Savior Jesus Christ,— that is the Christian hope.

And that process of transformation can begin here. We behold as in a mirror the glory of the Lord, we are changed into the same likeness, from glory to glory. It is the spiritual transformation of man out of sin into grace, out of weakness into strength, out of darkness into light, and out of estrangement into love. It is that spiritual transformation, once begun, that will not be arrested by death but continued hereafter, and at last completed when the children of God, with the unveiled glory of God around them, will fully reproduce in their own perfection the perfection of the Heavenly Father.

THE STORY OF THE EARTH

I never sing the hymn, "Earth is a desert drear, Heaven is my home." Earth is not a desert drear. Earth is a very beautiful and wonderful place. It is one of the mansions in the Father's house of many mansions, and we not only libel the earth but we dishonor God in singing, as is suggested to us we should sing, about the earth

being a desert drear. Singing that is hypocrisy. I never knew a man or woman who sang that with great fervor who was in a great hurry to get to heaven. As long as God is pleased to keep us here we can have God here, and this earth has been the scene of God's revelation of Himself, and His redemption of man in Christ Jesus.

On earth is a sacred spot, Calvary. If for no other reason, for that consecrated spot we want to have a hope for earth also. And so I believe the Kingdom of God is coming upon earth, not by any acts of physical omnipotence on the part of God, because the use of God's physical omnipotence in solving more than spiritual problems is altogether out of place. What God has begun by spiritual and moral means God is going to end by those same spiritual and moral means. The Christ of God having been given for man's redemption will continue to abide and to work and bring forth abundant fruit here on earth until the crowning day of the Redeemer here among men comes, when all the kingdoms of this world shall have become the Kingdom of our God and His Christ.

With all respect for those who do not share my conviction, I must say this, I am not expecting Christ to appear in the clouds of Heaven in power and glory, leaving this problem of this earth unsolved, interrupting the process of moral and spiritual redemption by supernatural act. My own conviction, and I believe it is rooted in what is most distinctive of Christian revelation and redemption, is this, that God having begun this purpose of grace is going to carry on that purpose of grace by the same means and for the same ends; and that by the penitence and faith of all mankind, the salvation of God in all its fulness of power and glory and blessing will come even upon earth. And the world that seems to us unblest will be the blessed of the Lord. But for the past, present, and future, the one promise and pledge that our faith has is the will of Jesus Christ, and though our thoughts of Him may widen with the widening of our knowledge, yet He remains forever entrenched as the satisfying, sufficient Savior of men.

TWENTY YEARS WITH THE NEW TESTAMENT

BY

PROFESSOR FREDERICK L. ANDERSON, D.D.

ADDRESS AT THE ALUMNI DINNER, JUNE 9

IF I were not among my friends, I would not think of speaking as I intend. For I propose to tell you the inner history of twenty years of teaching the New Testament in ten minutes.

I had preached the New Testament for fourteen years before I came to Newton, and toward the end of that period I came to the conclusion that I did not know very much about it. In my secret heart I was intending to resign and take a post-graduate course of study when I fell sick and had to resign, and received a call to be professor of the New Testament at Newton.

I came up on the hill and had a talk with the President, and told him that I was sick. He said, "You'll get well." I told him that I did not know much about the New Testament. He said, "You'll learn." I then said that if they wanted to take me on my frank statement, it was up to them rather than up to me. So I have worked and learned. I thought that I would begin at the beginning. I first studied the geography of Palestine, then the contemporary history. While these threw a good deal of light on the subject, they did not bring me very close to it after all. I did not go deeply into textual criticism. I studied it just long enough to be intelligent about it and to use it with some sort of freedom. What I was really most interested in was the so-called higher criticism, the historical research concerning the books of the New Testament. I gave myself to that with very great enthusiasm for a long time, and I found out that, while I changed my views about a good many things, after all in the New Testament we had a really trustworthy account of the life of the Lord Jesus, we had a really trustworthy account of the life of Paul, and we had a really trustworthy account of the Gospel. I discovered there was nothing to fear there, and I went on to interpretation.

I think interpretation is the thing in which I have been most interested and to which I have given most of my time. I have attempted to write a commentary on the whole of the New Testament, but am not through with it yet. Still I have done a great deal along that line and when I die you will find the cards, not merely on the verses of the New Testament, but also on the life of Jesus and the apostolic age.

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I went on from interpretation to Biblical theology, in which just now I am interested, especially the eschatological department of Biblical theology, and also I am joining in the search to find just what the Roman world was religiously and morally, what the religions of that world were when Christianity entered upon its first great conquest.

I think my favorite courses after all are the exegetical courses. I love to teach better than to eat, and while I love all my courses I think the one that I love the most is the Sermon on the Mount. I have taught the Sermon on the Mount now, every word, more than twenty-five times, and I want to say that it does not grow old to me. There is a wonderful vitality and strength in those words of Jesus that come to me with greater overwhelming power every time I teach them. Every time I close the Sermon, I want to be a better man.

I think that the course which I love the next best is the Epistle to the Romans. I delight to follow the man Paul in that great letter. Sometimes when I go down from the hill after a recitation in Romans, the old gospel hymn rings in my heart, and I often sing it softly to myself, "Beautiful words, wonderful words, wonderful words of life."

My most illustrious predecessor was Horatio B. Hackett. His students tell me that sometimes at the close of a recitation, when they had sat together in heavenly places in Christ Jesus, the Professor used to take the New Testament, open it and place it upon his heart to express his love for the Book.

I feel that today, to express my love for this Book, with all reverence I wish to take it in my hands and press it to my heart. Why do I love it? I love it first because it gives us the Gospel, the good news of the free forgiveness of sins and eternal life through vital union with Jesus, the crucified and risen Master, and through that vital union with Him, communion and eternal life with God.

I love this Book because it gives us the man Paul and his words. My heart beats with Paul's. I follow afar off in the footsteps of that greatest of all the followers of the Nazarene. I love his sincerity, I love his earnestness and enthusiasm. I love his devotion to our Lord and Savior. I enjoy, more than anything else except the words of Jesus Himself, the great ringing words of Paul. I hope some day to be able to say with him, with some measure of truth, "I have fought the good fight, I have finished my course, I have kept the faith."

But most of all I love this Book because it gives us the Lord Jesus Christ, the Son of God, the Savior of the world, my Savior.

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And I want to say before this company, in the most simple and childlike way, I love the Lord Jesus Christ.

I bless the Christ of God,
I rest on love divine,
And with unfaltering lip and heart
I call this Savior mine.

His cross dispels each doubt,
I bury in His tomb
Each thought of unbelief and fear,
Each lingering shade of gloom.

My life with Him is hid,
My death has passed away,
My clouds have melted into light,
My midnight into day.

The first ten years are sharply differentiated from the second ten years of my professorship. The first ten I worked like a slave on the hill to learn something. I hardly ever preached. I spent one year in study in Europe. Sometimes I did not visit Boston for a month at a time, but was working on the New Testament. I have been working on it ever since, more or less. Ten years ago, in a fateful moment, Dr. Horr sent me to Chicago to the Northern Baptist Convention. I was elected a member of the Executive Committee, served nine years, and got into the swim of things. I was elected President of the Northern Baptist Education Society, and served for eight years. In 1914 I published my book, "The Man of Nazareth." In 1916 I went to Japan. In 1917 I saw an opening, a chance to complete in this State the work of Roger Williams, Samuel Stillman, Isaac Backus and Thomas Baldwin. And so I ran for the Constitutional Convention. It was a great labor and a great risk, but it was worth the while. Then last January I was elected a member of the Foreign Mission Board, and in December I was elected Chairman. For a year I have been working with the General Board of Promotion, and especially with the Administrative Committee.

Why do I do these things? Well, I believe the Lord opened the way, and said, "Walk in it," for one thing. On the other hand, there was something very subjective about it. I never intended to be a member of the general staff working in the rear. After all, when the war was on, and the fight grew hot, there was something in my blood that drove me out into the conflict, and I had to take an active part out in the field, in the great battle for righteousness

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and for Christ that is going on in this world. And I am convinced, at the close of twenty years of contemplation of the New Testament and the battle, that we are not half earnest enough, that we who pray the most do not pray half fervently enough, that we who love the Lord Jesus Christ do not love Him as we ought to love Him. The words of Christ ring in my ears, "I must work the works of Him that sent Me while it is day; the night cometh when no man can work."

Six years ago I adopted as my escutcheon the escutcheon of John Calvin, — an outstretched hand in which is a flaming heart, and underneath the words, "I give it all." May my remaining years be worthy of the escutcheon which I have adopted.

THE CHRISTIAN MINISTRY IN THE TWENTIETH CENTURY

BY

JOHN M. ENGLISH, D.D.
Professor of Homiletics (Emeritus)

ADDRESS TO THE ALUMNI ASSOCIATION, JUNE 9

THE fact that I am to address the alumni of a theological school practically dictates the general range of topic on which it is fitting to speak. Your attention is asked to the subject: "The Christian Ministry in the Twentieth Century." Only a few of its chief features can be presented. Much that might be said, and ought to be said, must be left unsaid. Three aspects of the subject will be considered: the *opportunity*; the *message*; the *equipment* of the ministry.

What constitutes the *opportunity* of the ministry in this century?

Underlying all else is *the transfer of emphasis*, in the world of thought, *from the outer physical universe to man as a spiritual entity*.

In the middle of the nineteenth century, when Darwinism had its rise and its vogue, scientific materialism was regnant. There was nothing but matter. It accounted for everything in human experience. The gospel of the time was a gospel of dirt. Man as possessing an immaterial content, and capable of an inner spiritual experience, was scoffed at. It was one of the darkest days in the history of human thinking, and one of the most discouraging for the Christian church and the Christian ministry. The hearts of many sank within them. If this doctrine is true, it was asked, Where is there any room for, or any need of, a spiritual being called God, or a Christ as a Savior from sin? If man and his life are merely the product of refined matter, where is there any call for a Christian gospel, a Christian church, a Christian kingdom? There were many who, if they did not quite believe, sorely feared that the knell of spiritual things had been sounded. Man, not a free being, was handed over to a fatalism from which there was no escape. A strictly inner spiritual career was out of the question. What was the use or the need of preaching to such a being as this?

How radical and how hopeful the change from that day to this! Psychology has come into its astonishing influence, philosophy has had a new birth, both of which drop the emphasis upon man as having an inner spiritual nature, and inhabiting a universe full of spiritual verities. Of modern psychology Professor Hocking has

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said, "No such sure-footed exploring of the inner man has ever before been known." The philosophers, such as Bergson and Royce, are having their splendid day. Science itself has, in this century, a certain immaterial outlook that was entirely alien to it in the last century. When science is in this mood, and especially whenever philosophy flourishes, magnifying as it does the realm in which the Christian ministry does its work and has its expectation, it comes into its own, takes heart, and has its golden opportunity. It has a message and delivers it to the finest and most promising material. This is true in the face and in spite of the practical materialism now rife, which manifests itself in the mad quest of all sorts of pleasure, and the wicked extravagance in money-spending for things.

The *wide prevalence among men* who are not scientists, or psychologists, or philosophers, *of a vague feeling of the reality of God* constitutes opportunity for the ministry. There is abroad at least a dim belief in the existence of a Being, intelligent, good, wise, and powerful, to whom men in their sorest perplexities, in their most baffling experiences, instinctively turn, in whom they take refuge, and by whom they are sustained. The ministry should not make more of this than it is, but it certainly furnishes ground for believing that man is not a sheer materialist, and for encouragement that there is in him something to which the Christian gospel may appeal, and which it may clarify and crystallize into intelligent and powerful conviction and experience. When this vague feeling for God is fortified by the deliverances of the psychologists and philosophers it breathes hope into the Christian ministry. It has a function.

When to the idea of God that lingers in men's minds is added the fresh and full *disclosure of human nature* in these recent years of severe testing, we further find opportunity for the Christian ministry.

The appalling manifestation of the sins of blasphemy and impurity under the strain of the World War has unveiled the possible depths of wickedness into which men may descend. In itself it constitutes a vast discouragement touching the sphere of the Christian ministry. Are men, after all, salvable, or are they so far gone in iniquity that the gospel has no chance with them? is a question that has leaped to many lips. And yet, it has been shown that, like the prodigal who, after his course of riotous living, could and did come to himself, and made up his mind toward a better life, there is in human nature a deeper deep than the horrifying wickedness that men commit, a deep that manifests

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a generosity, varied forms of helpfulness toward their fellows, a self-sacrifice, a heroism admired and honored of all, that proves that men are not demons; a deep of an emotional and ethical nature that asserts itself and practically declares that men are still, as the apostle affirmed, the offspring of God, and so essentially religious. This is a strong encouragement to the ministry, and opens up to it a mission full of hope, and of values rich and abiding.

The *current belief in the fact and the power of the cross* furnishes an opportunity to the ministry. In all human history when have the souls of men been tried as they have been tried in this generation? When have men walked straight into the jaws of hell as they have in our time? When have men felt the horror, the agony of the darkness of iniquity as in these recent years? Men now know what suffering means, suffering in behalf of a great cause, for the preservation of those principles and of those institutions that men must live by, if life is worth living. This experience has created an atmosphere most favorable to the cross of Christ. It has lifted high the opportunity for the ministry to proclaim the vicarious sufferings of the Son of God, the Savior of the world, who died, the just for the unjust, that all men may be delivered from the tyranny of sin into the love, the righteousness, the freedom, the peace, the joy of the kingdom of God.

Under the recent severe testing of human nature is the feeling, possibly amounting to a conviction, that *death does not end all, that man is immortal*. Herein is offered an opportunity to the ministry.

The fearful holocaust of death, so recently witnessed by the human race, that has taken out of earthly existence millions of the finest flower of modern manhood, freighted as it was with the high hope and promise of future service in the most valuable occupations of men, — in politics, in statesmanship, in commerce, in science, in philosophy, in literature, in art, has deepened the assurance that this is material too precious to die and perish in the grave. For our purpose we may reduce the fact of immortal life to its lowest terms, we may look upon it as mere continuance of human existence. Even so, it presents to the Christian ministry a mighty and splendid challenge, an incentive and an inspiration truly noble, since there is that in human nature which makes it susceptible to the power of the gospel, that offers material and opportunity for building the soul of man into a beautiful temple of truth, into a splendid habitation of God, into a character that shall constitute eternal life, indeed.

Such, in part, is the *opportunity* of the present-day ministry.

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What constitutes the *message* of the ministry in this century? Only two of its chief features can be considered, but these two are back of all others, and give them their significance and their value.

First, God.

The guarantee of the ministry and of its function is grounded in the existence of God. No God, no ministry. It is safe to affirm that, while scientific and philosophic scepticism does not exist as it did in an earlier time, men are profoundly ignorant of God. Men have heard His name, and too frequently the only use they make of it is in blasphemy, in the oath to emphasize speech. They do not truly know Him in what He is, and in what He does. If the modern ministry has any function, at the heart of it is a fresh endeavor to interpret God. No phase of ministry is more deeply needed in this generation. None would be more interesting, more popular, more useful.

What sort of God is He? *God is a righteous God*. At the center of the moral universe is an eternal, an infinite Being, perfect in His moral character, who loves righteousness, and hates iniquity, whose every impulse, every judgment, every purpose is for the furtherance of what is right and good and true, and who makes for the highest well-being of mankind, who cannot look upon sin with any degree of allowance, but condemns it wherever found, and will punish it, and reward righteousness.

The righteous God is a *sovereign* God, a God who not merely makes up His mind, means well, and does the best He can, but who has the power to carry out His ends, and make them operative among men. Not a God who has been placed in His position by the suffrages of men, to do as they elect, a mere presiding officer at the head of the universe, but a veritable sovereign, holding in His omnipotent hands the destinies of mankind, and who, sooner or later, by means direct or indirect, has His way. And yet a righteous and almighty sovereign, who is the Father of mankind, and rules in love as in righteousness.

God is a *suffering* God. He keenly, bitterly feels the wrong-doing of the human race, and would win sinful men back to Himself by setting forth the heinousness of sin through the infinite suffering that it has imposed upon Himself. The cross of Calvary is but the visible sign and proof on earth and in time of the vicarious suffering of the eternal God and Father.

This aspect of God fits in perfectly with the experiences of the generation to which the present ministry belongs, and to which it proclaims the message of salvation. We are part of a suffering

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world, a world suffering on account of the most diabolical manifestations of sin that mankind has ever known since the Son of God was impaled upon a cross.

The *living Christ* is a central content of the message of the ministry.

We are told by the best informed and most discriminating Christian writers on the World War that the vast majority of the soldiers, who in reality represented the religious situation of the nations to which they belonged, were as densely and lamentably ignorant of Jesus Christ as they were of God. They had heard His name, and used it freely in cursing. They had a dim, vague knowledge that in the remote past such a person had lived on the earth, but precisely who He was, and what He was here for, they were totally ignorant of. And as to His present existence, that He is now actually alive, has an interest in mankind, and is indispensable in the building of the finest character and in living the noblest life, they had little or no conception. How can this heinous error be corrected? By the ministry and the church re-emphasizing the truth of the living Christ, who can meet sinful men in their present need, have fellowship with them as their best friend, helper, Savior, who has power to change the hearts and lives of men into His own glorious moral image. As Paul long ago declared to be true, "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transfigured into the same image from glory to glory." This is the very essence of the gospel. This is the splendid practical climax of the Christian religion — the human personality divinely renewed into the likeness of the Son of God, who Himself is "the effulgence of His Father's glory, and the very image of His substance." The Christian religion is the only religion capable of so transcendent an achievement.

In view of the two foregoing topics, the *opportunity* and the *message* of the ministry, we pass to inquire —

What constitutes the *equipment* of the ministry in the fulfilling of its function in this century?

Back of everything else, and infusing everything else, is the *prophetic temper and passion* of the Christian preacher. Every man who effectively proclaims the gospel must have the profound conviction that he is in the work of the ministry not simply by his own choice, not because men have ordained him to it, but because he is sent of God, represents God, speaks for God, is empowered by God. With such an impelling passion as this flaming in his soul, the minister of Christ has stirred within him an impulse to communi-

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cate to his fellow men the truth as it is in Christ, and he proclaims it with tender solicitude, with strong persuasion, and with divine authority and success.

The Christian minister must have *the most thorough training that the best equipped schools can furnish.*

The demands upon him are so varied and so severe that they tax to the utmost all his powers even after he has undergone the most thorough discipline, and gained the amplest knowledge. It is no age for a half-baked ministry. All short cuts to the ministry are inadequate for the highest ends of the gospel of Christ and the largest efficiency of the church of Christ. Instead of less education there should be more. The theological schools should lengthen rather than shorten their courses.

What I venture to call the *skilful psychological approach* constitutes a vital part of the minister's equipment. He addresses human beings, he seeks to influence for highest ends human personality. What is psychologically involved in this? The following, certainly: The preacher is to recognize the fact that he presents his message to *free* human beings, who cannot be dealt with as fatalists, but who have the power of choice. They can accept or reject his message. The first preachers of the Christian gospel presented it to their hearers in the assurance that they were to make up their minds whether they would receive it or not. Herein resides one of the glories of the preachers' calling.

The freedom of choice in hearers requires the element of *persuasion* in proclaiming the truth. The preacher is a persuader of men. If skilful in communicating his message, he marshals those leading inducements which should influence thoughtful and sincere men to accept it, and he uses every legitimate art in his psychological approach to secure favorable decision. He deals wisely with the intelligence, the emotion, the moral sense, the will of his hearers so as to gain a joyful and ineluctable "yes" to the Christ who is the burden of his message. He further recognizes as an element of the psychological approach the fact that the gospel which he preaches *addresses itself to the entire human personality.*

It is true that there is a strong intellectual content in successful preaching. It must be rich in Christian ideas. It must secure and hold the interested attention of an audience, and attention is the highest expression of educated mind. But the intellectual element is, after all, merely the entering wedge of the preacher's message. Christian truth is divinely designed for the whole human self, and when it is skilfully presented it inevitably makes its blessed way

there. This is the fine art of preaching. Who would not covet it, and diligently strive to master it?

As the preacher directs his message to the entire personality of the hearer, so it must come from the entire personality of the preacher. His intellect, imagination, emotion, moral and esthetic sense, volitional energy, the sum total of his experience of the truth, must be fused together in a complete and harmonious unity in his message, if he shall deliver it with power.

The *mastery of the most effective expression of his message*, using the term "expression" in its widest meaning, is, in a distinct sense, the crowning equipment of the minister of this century.

A man may have in his soul the noblest Christian truth, he may have the most vital and precious experience of it, he may long to deliver it, but if, as he stands before the waiting audience, he lacks the gift of expression, he may be the best of Christians, but he is the poorest of preachers. It ought to be borne in upon all those who feel themselves commissioned of God to proclaim His truth in this century that one of the choicest and most deeply coveted powers is the ability to put into the most effective form, in the ordering of the thought and in literary quality, the message that has been entrusted to them, and to deliver it with sufficient and sympathetic voice, with distinctness of enunciation that all may readily hear it, and with impressiveness and persuasiveness to those who have assembled to listen to the communication of divine and saving truth.

RECRUITING FOR THE MINISTRY
ADDRESS TO THE GRADUATING CLASS

BY

PROFESSOR RICHARD M. VAUGHAN

MANY distinguished publicists are saying that the supreme need of the world today is preachers. It cannot live by bread alone but by the words of God, and God speaks through prophetic men. It is not a truism to say that there is now a crisis in human affairs as real as in those July days two years ago when the Germans were at the Marne.

A vast moral reaction has followed the war. We are in the trough of the sea. "Never in the lifetime of men now living," says John Keynes, "has the universal element in the soul of man burnt so dimly." Narrow nationalism, having learned nothing and forgotten nothing, seeks to return to the isolations and rivalries which eventuated in the tragedy of the Great War. Modern science has placed in our hands titanic forces, but, apart from religion, they merely assure our speedy destruction. We must Christianize these forces or our western civilization is doomed. If we fail God must try again with other races and under other skies to realize his kingdom upon earth. We do not minimize the importance of all honest toil for the common good, but we feel profoundly that the man most needed in these times is the man who proclaims with vital power the truths of the Christian religion.

You yourselves can supply the need of the world for the gospel to the measure of your personal ability. Your lips touched with fire can enkindle the souls of men. But in the turmoil of modern life your voices will not carry far. And all too quickly the years of your active service here will be over. There is a way, however, in which we can multiply our lives and thus, like Southey's Kehama, assail evil simultaneously at a hundred gates. There is a way in which our work can go onward in ever widening circles of power when our earthly careers are ended. That way is the enlistment of young men for the ministry. My message to you today is this, — recruit fellow-ministers, find your successors. There are four counsels which I desire to give, and I would like to state them in the imperative mood.

First of all, evangelize your community. Our ministry is primarily to the many, we are to carry the gospel to the people. Society does not exist for the sake of ministers, but ministers for

the sake of society. Our task is nothing less than the permeation of individual lives and of social relations with the spirit and the teachings of Jesus. It is inevitable that we enter into the labors of other men. We must instruct such believers as we find and lead them into the paths of service. But if, like Paul, we aim to build as far as possible on our own foundation, then we will seek to win men, women, and children to Christ.

There is many a Timothy, taught from the cradle in the ways of God, however imperfectly, who will at once see his vocation as a preacher when he hears the gospel of Jesus. There is many an Augustine, now wayward and unbelieving, who will be a minister of far-reaching influence if we win him to the Christian faith. Even among the submerged classes there are men with latent prophetic powers of the highest order. Christ can lift them out of the mire and set them as jewels in His crown. A Newton man at the Denver Convention of the Northern Baptists a year ago met five ministers in attendance there whom he had led to Christ and baptized at a rescue mission in Boston. In instances not a few, the call to be a Christian is itself a call to be a preacher.

The example of Jesus instructs us that the first requisite in the sending out of apostles is the making of disciples. He evangelized Galilee with a flaming zeal. He did it for the sake of the people themselves. His ministry, however, localized itself in the training of twelve men to carry on his work. He never would have found them if he had not preached in the synagogues and market places and open fields of Galilee. He spoke to thronging thousands and out of them, as the magnet draws the iron filings, he drew the chosen spirits who established the Christian church. Preach the gospel to the people with all the passion of your souls. The insatiable and overwhelming need of our time is Christ. Only one hand can save our modern world and that is the hand with the nail print. And one result of your preaching will be the response here and there of a man fitted for the special form of service represented by the Christian ministry.

In the next place, create a spiritual atmosphere in your church in which young people can make worthy life-decisions. Every form of life is a response to an appropriate environment. The lilacs cannot bloom in a New England January, they require the sunshine and the showers of June. The great soul is always a gift of God to men, an inexplicable and creative fact, yet he is never without his social antecedents. He may find his germinal ideas, his spiritual stimulus in some small and obscure group, but a be-

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loved community is always the seed-plot of the world's prophets. A godly home is the normal source of noble lives. A father in Alexandria long ago bent over a cradle and said, as he kissed the bosom of his boy, "He shall be a temple of the Holy Spirit." From such a home came Origen, who probably did more than any other man to win the ancient classical world to the Christian religion. A true church, as a company of believers, is the birthplace and the home of prophetic personalities. Samuel was reared within the walls of the tabernacle and Isaiah heard the call to service as he worshiped in the temple.

The atmosphere favorable to the choice of the ministry as a life-work is one surcharged with the presence and power of God. Prayer is the one condition which Jesus mentioned in connection with the securing of laborers for the harvest. All else is involved in true prayer and follows in due course. Prayer itself is power. In a little Western church the pastor every Sunday definitely and publicly prayed for laborers, and he prayed thirteen boys into the ministry. Where God is truly present we find a passion for service. Many a young man who has opportunity in the activities of the church to make known the gospel, however simply, has a taste of the joy of preaching and he never gets over it.

A new ideal of good standing must be set up for our churches. Once the number of baptisms sufficed to give a church a good name in the denominational fellowship. Now we stress the contributions made to the missionary enterprise. Without derogation of these noble aims there must be added to them the number of workers contributed to various forms of Christian service. It is a true test of the spiritual vitality of a church. And that church is a parasitic church, with due recognition of reciprocity in workers, which depends upon other churches to man its pulpit and the general missionary enterprises. The time is at hand when a church cannot be considered as having attained the highest standing unless it contributes lives from its own spiritual vitality to the common cause.

Let me say further, present in yourself an example of a true minister of Jesus Christ. One of the most powerful forces in human life is example. In the achievements of other men we sometimes discover our own unrealized possibilities. A youth who became a great artist found himself as he looked upon a painting by one of the masters. "I, too, am an artist," he said. Our admirations reveal our capacities. There is something about a task superbly done which moves a boy to undertake like action whether it is

pitching a ball, driving a stage coach or preaching the gospel.

The qualities which lend attractiveness and power to the Christian minister are well recognized. Manliness is foundational. Youth with its capacity for hero-worship gives its admiration to men who are every inch manly. Boys respect courage and emulate it. And greater than the courage displayed on the battlefield is the courage of the true prophet as he trusts the voice of God speaking in his soul, as he assails evils entrenched and belligerent, as he undertakes hard and difficult tasks for the kingdom of God. Ardor, also, enkindles ardor, and I need not remind you that "ardor" is the Latin word for fire. There is a flame which leaps from an earnest life and communicates itself to kindred lives. And above all, love gives radiancy and attractiveness to character. Strive to be Christlike and the aspiring young man will desire to be like you. When he sees you in action, whether in the pulpit or out in the parish, he will feel the impulse to share your career and exclaim, "I, too, am a minister."

My last counsel is this—make definite appeals to men in behalf of the ministry. The church and the community need instruction with respect to the place of the Christian ministry in the divine economy. All peoples have found that a special order of religious men is necessary to make religion a vital power in the common life. Doubtless, priestly classes have at times abused their power, but religion has never been without ethical and spiritual elements, and its servants have kept the soul alive in the world. Religion brings the glory of the eternal into the turmoil of time and without it the people perish. To be the public servant of religion is an honor to be highly cherished. And where honor is given, youth is attracted.

Public instruction with respect to the claims of the ministry, however, is not enough. It is our duty, also, to make direct personal appeals. We shrink from doing so frequently through a deep sense of the sacredness of personality. We fear to intrude into the holy of holies of a human life. But is not respect for personality shown when we seek to secure for personality an adequate sphere of expression? No doubt, much wisdom is necessary lest we assume the prerogatives of the Spirit of God given for our guidance. But history shows that God again and again and again, in the matter of life-work, has been pleased to speak through men. Older men, with the wisdom which years confer, often know us better than we know ourselves and, discerning our possibilities, they are justified in speaking to us. There are men who still remember the look upon Phillips Brooks' face when he came from the interview in which

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President Walker, of Harvard, advised him to study for the ministry. Richard Knill, an obscure man, directed the thoughts of an English boy, Charles Haddon Spurgeon, toward the pulpit. Elijah did not preach a general sermon on the claims of the prophetic order, he sought Elisha in the fields and cast his mantle upon him. Jesus spoke straight to the hearts of Peter and Andrew, James and John, as he said, "Follow me and I will make you fishers of men."

The idealism of youth will not fail to respond to the altruistic and heroic appeal. We ourselves saw the young men of America, in answer to the call of humanity, by the millions leave class rooms and offices, farms and factories, for the training camps and the front line trenches. They had the spirit of their fathers. There are with us still survivors of the army who sang as they marched to the Southern battlefields, in response to the call of Lincoln, "We are coming, Father Abraham, three hundred thousand strong!" Surely among the teeming millions of our America today there is a host of young men whose hearts God has touched and upon whose foreheads falls the light of a new day who will answer to the call of Christ — "We are coming! We are coming!"

These are some of the ways in which you can recruit fellow-workers and appoint your successors. You are young men now, and the tides of strength are flowing free and full. But the years will pass away quickly. Your part of the task will be done, and I trust well done, but you will see with ever clearer vision that the task itself — the kingdom of God upon earth — is unfinished. It will be to you a source of joy and comfort to know that the torch from your falling hands will be caught by faithful men who will carry it onward. You will live on, not only in the heavenly kingdom but in the labors of your spiritual descendants and successors.

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And, all I fail of, win.

"What matter, I or they,
Mine, or another's day;
So the right word be said,
And life the sweeter made.

"Ring, bells, in unrequited steeples,
The joy of unborn peoples;
Sound, trumpets, far-off blown,
Your triumph is my own."

THE GOSPEL OF THE GRACE OF GOD

ACTS 20:24; MATT. 18:21-35

THE BACCALAUREATE SERMON, SUNDAY MORNING, JUNE 6, 1920

BY

PRESIDENT GEORGE EDWIN HERR, D.D., LL.D.

IT has seemed proper in this closing official address of the Seminary to the class that graduates this year to call your attention to some undoubted words of Jesus, for however wide-ranging have been our investigations and speculations we always come back to some clear teaching of our Master. His words are ultimate in a sense that no other words are. We rest on them as we rest on no other declarations even in the Scriptures themselves. They are the standard by which everything in our Christian faith is measured and tested.

The text I have chosen is the Parable of Forgiveness. One servant had been forgiven an enormous debt, but he had such a meager appreciation of his release from a great burden, that he showed no mercy to a fellow servant who owed him a trivial sum.

Many reflections are suggested by this story, but I wish to call your attention as briefly as possible to two that seem to be of commanding importance at this period when you enter upon the actual work of the Christian ministry.

The first is that the Christian gospel is a message of forgiveness, of release, of emancipation through the grace of God. It is not a gospel of works but of grace. "And the lord of that servant, being moved with compassion, released him, and forgave him that debt."

The late William R. Williams, who is generally acknowledged by all those competent to judge, both within and without our communion, to have been one of the profoundest scholars and brilliant writers our denomination has produced, is said to have remarked toward the close of his long life that the one distinguishing work of the evangelical fellowship is the doctrine of grace. There are more and deeper affinities between the Evangelical Protestants and Roman Catholics like the Port-Royalists than there are between Evangelical Protestants and the various denominations which hold that men are saved by their own works, or by character. We may differ seriously and vitally with the devout Romanist as to the channel of grace, but with all who hold to the fact of grace, we are in profound agreement. It was the departure at this point of the Roman church, from the teaching of Jesus and Paul

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and Augustine, that aroused Martin Luther. "The gospel," he said, "is that men are justified by faith through the grace of God, and not by the deeds of the law."

As you read the biographies of the great religious leaders of Protestantism you are repeatedly struck by the fact that the one book which they say opened their eyes to the Christian gospel was Luther's Commentary on the Epistle to the Galatians. Now the Epistle of the Galatians is Paul's exposition of the doctrine of emancipation and of freedom. It is the unfolding of the liberty into which men are brought by their relationship to Christ, "For freedom did Christ set us free, stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1). It is Paul's expansion of the sentence in the parable, "And the lord of that servant, being moved with compassion, released him, and forgave him that debt."

When one compares the German and Scotch Reformations with that of England he is impressed with a remarkable difference. In Germany and Scotland the preaching of Luther and of Knox seem to have been followed by a joy that was unknown in England. The hearts of believers were expanded, they were conscious of emancipation from the burden of sin, they were brought into liberty. In England the type of religious experience was gray. The compromises with Rome involved a muffled proclamation of the doctrine of grace, and it was not until John Wesley and Whitfield proclaimed with power the great essential truth that large sections of English life came to the peace and joy of the gospel.

The coming of this grace of God is described in an unforgettable instance in the New Testament. In the case of the woman in Simon's house we see how the free, loving spirit of faith may supersede all commandment keeping. Like a freshet that pours the waters from the mountain springs down through all the channels of the brooks, sweeping away every obstruction and filling the pebbly ways with bright, clean and laughing water, the grace of Christ meeting her faith swept her life clean and transformed her spirit.

Is it not possible that the prevailing somber and gray tone of much of our present religious life is due to a lack of emphasis upon this central truth of the Christian gospel? You may search in vain through many volumes of modern sermons for a single discourse on the forgiveness of sin or justification by faith. The advertised topics of the sermons in Boston, New York or Chicago pulpits give faint indication that this truth will be preached. The

severest criticism ever passed on Phillips Brooks was by that famous editor of the *London Spectator*, Richard Holt Hutton. He said when the first selection of Brooks' sermons appeared in England that these discourses were interesting and moving, and were evidently the product of a man possessed of great power in the presentation of religious truth, but they failed to discuss the great central Christian truths. The topics were on the fringes of the Christian revelation. They moved in the realm of ethics, rather than of grace. I have been told that Mr. Hutton's criticism made a profound impression upon the great preacher.

There are deep-moving causes at work to account for the obscuring of this truth, upon which I need not tarry. One is the scientific emphasis upon the inviolability of the sequences of observed cause and effect carried over into the moral realm. Another is the exaltation of the capacities of human energies; another is the reliance on discipline in good habits and enlightenment as a substitute for any direct work of God; another is a fundamental scepticism as to the existence of real evil in the human soul — a scepticism that has been mightily shaken, however, by the events of the last six years. But, whatever the cause there can be no doubt about the fact. Can anyone claim that the creed recently put forth by the Southern Baptists really puts this truth of forgiveness into salient relief? Or will the creed that we understand some of our Northern brethren propose to set forth next week as a standard of orthodoxy do so? I doubt it exceedingly.

The truth is that most of these modern creed-makers confuse two very different things — the Christian faith, and the grounds of that faith. Throughout the ages the Christian faith has been a tolerably definite content, the grounds of that faith, the reasons for accepting it, have greatly varied from age to age, being influenced largely by current conceptions in other realms.

Chief Justice Shaw is said to have remarked to a friend who consulted him as to whether he should accept the Governor's appointment to a judgeship, "Your decisions will generally be right, but your reasons for them wrong." Our reasons are often simply our attempts to justify our intuitions. The reasons that some of the early fathers gave for their faith would be laughed at today in any primary school, but their faith did not rest upon their reasons. It rested on their experience of redemption. As Paul said, it stood not in the wisdom of man but in the power of God.

And while I do not much believe in any formulated creeds, no creed is barely tolerable that confuses the Christian faith and the

reasons for it, or that fails to put in the central place the New Testament teaching as to the forgiveness of sins and salvation through the grace of God.

There is one petition in the historic litany of the liturgical churches which is repeated far more frequently than any other, "Oh, Lamb of God, that taketh away the sin of the world, have mercy upon us!" It was a true insight which gave this one petition its supreme place. It is the heart of the gospel. And if anyone of us ever experiences redemption and enters the City of the Vision it will not be because of what we have done or deserved, but because of the mercy of God in Jesus Christ.

A second suggestion from this parable is that the true acceptance of the grace of God is not merely the thankfulness of words, or the satisfaction that one has been relieved from a crushing burden, but it is with the life itself brought into sympathy with the spirit of the One who bestows the gift. The servant who had been freed from his great debt showed by the way he treated his fellow servant that he had not really accepted inwardly and really responded to his lord's grace. Superficially there is a grave peril in proclaiming salvation by grace. It is the peril that one may take the gift and remain unchanged by it, continuing in the same evil and selfish life as before. But this objection is only superficial, the peril is not a real one, for if the great gift does not change one's attitude toward his fellow men and toward life he has not accepted the gift at all in any real and vital sense. If one really appreciates the grace of God it makes such a change in him that his life becomes new.

Here we touch the distinctively Christian motive to righteousness. Every other religion says, "Do good, practice righteousness in order that you may gain the divine favor." Christianity says, "Do good, practice righteousness, because you have the divine favor." "Having these promises," says Paul, "let us cleanse ourselves from every defilement." The cleansing is not that we may gain the promises, but because we have them. "Work out your own salvation" not that God may work in you, but because He is working in you. "While we were yet sinners Christ died for us." Carlyle tells us that Frederick the Great, so long as he was a prince, led an idle and frivolous life, but when he became king his low companions were packed off, because he responded to the new trust and dignity. Shakespeare sees that Prince Hal must abandon the roystering Falstaff crew when he becomes king. His better nature asserts itself under the pressure of the new power and

responsibility. The older men here will recall that Chester A. Arthur was a politician of no very enviable type, but when he became President by the assassination of Garfield, he responded to the great place thrust upon him and became one of the most trusted and sagacious of all our Presidents.

We only accept the gospel of God's grace at all when we respond to it inwardly and vitally and our own attitude toward men and life corresponds to the attitude of God when He made us a recipient of His grace. It is not the stern command of duty that furnishes the spring and motive of the Christian life, it is the vital appreciation and response of the spirit of man to the gift of God.

My fundamental scepticism does not touch the Christian records, nor the work of Christ in which I believe profoundly, but my fundamental scepticism touches myself. Have I really accepted the grace of God in any vital sense? It sometimes seems to me that I would welcome the call to any sacrifice, whatever it might be, that I might prove to myself that I had sincerely accepted the gift of God, and that the controlling force of my life was found in my response to His grace.

I read the hearts of men amiss if this is not the deep-seated doubt that robs our Christian lives of much of their peace and power. And instead of holding back and repining when some call comes to sacrifice the things we prize for the sake of the Kingdom of God, we ought rather to pray that we too meet the call with a shout, and bravely take up the duty as an opportunity of proving, at least to ourselves, that we have not received the grace of God in vain.

It is sometimes said that the Christian gospel is purely individualistic, that it has a slight social outlook; that it contemplates the salvation of one's own soul and has little to say about human relations and social responsibilities. Those who imagine that must have read this parable carelessly. The lord's forgiveness of the servant who owed so much, brought the forgiven man into a new relation with his fellow servants. An hour before that fellow servant was simply a debtor from whom he might exact the utmost payment, but now something had happened that made it impossible for him to treat that fellow servant simply as a debtor — he became a brother to whom he owed mercy. The fellow servant might have been utterly ignorant of what had taken place, but the relation of the two men had entirely changed. The new relation of the man who had been forgiven to his lord changed the relation of the two men to one another.

The so-called "Golden Rule" is not an isolated precept. It cannot be understood apart from its context. It reads, "All things, therefore, that ye would that men should do to you." The word "therefore" is greatly important. It connects the specific precept with the way God gives good gifts to men, as a wise and loving earthly father provides for his children. The way God treats men becomes the law and motive for our treatment of one another.

That is just how God's grace changes all human relations. The gospel has no social outlook? Why its entire outlook is social. It works itself out through human relations and human contacts. How slow we have often been to see this! Perhaps we have received the grace of God and in a way appreciated it, but we have kept it for ourselves and rejoiced in it for our own salvation. How action upon the gospel motive would transform all the relations of human life! Suppose the business man or lawyer, or the industrial manager, full of the sense of God's mercy to him, should carry the spirit by which he has been so blessed of God into his daily contacts, do you not see how it would sweeten and brighten them with all human helpfulness? It would annihilate from his heart at a stroke the slightest desire to profit by another's loss, to build up himself by crushing another. Into every business transaction and negotiation there would be infused a spirit of fair play and intended good will that would transform the whole industrial situation that today we find so perplexing and menacing.

Once in a while one hears men say that the whole enterprise of foreign missions depends on "the Great Commission," and that if those closing verses of the first gospel could be proved to be no part of the original record, the whole basis of the missionary enterprise would collapse. But what a poor, mean notion of the gospel, it is to imagine any such thing as that. The missionary enterprise does not depend on the Great Commission or any other command. We can get along just as well without the Great Commission as with it, so far as the command is concerned. The missionary enterprise does not depend on that text or any dozen texts. It depends on the principle that Jesus lays down in this parable. It depends on the very genius of Christianity. It depends on the fact that the grace of God which we have received changes us from creditors to debtors. And we owe it to our fellow men to make them sharers of the grace wherein we stand.

And so it is with every beautiful and helpful agency for making human life stronger, better, happier. This parable cuts deeper than the Parable of the Good Samaritan. It is not simply the sense

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of human need that moves the Christian heart in its worthiest frames, but the sense of the infinite grace of God which transfers to our hearts the compassion and mercy toward others that has been extended to us.

And the inference is inevitable that God will treat men as they have treated one another. That is the final standard of judgment. The petition "Forgive us our debts as we forgive our debtors" is a solemn one. I do not wonder that thoughtful men often shrink from repeating the Lord's Prayer. The issues of life turn on our personal relations to others.

This, my brethren, is the gospel that you are to preach — the gospel of the grace of God, and righteousness as the result in human experience of the acceptance of that grace. There never was a time in human history when this sin-tossed world needed this gospel more than it does today.

Your effectiveness in preaching it will very largely depend on the way your hearts and lives have responded to it. While the prophet was musing the fire burned. It may or may not have been burning on the hearth — it was burning in his own heart, and it gave him the tongue of fire. These years of study have been the musing period. You have studied the Christian message, pondered it, discussed it, prayed over it, and studied its effects and relations. Some of you from time to time have preached it. Some of you have preached it on the bloody fields of France and Russia and have returned to Newton to complete your course.

We have done what we could for you and now you go forth adding your names to the great company of Newton men who have gone from this hill to preach the gospel. May you preach it with the power with which they preached it, the gospel, not of human works, but of the grace of God in Jesus Christ our Lord.

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The Newton Summer School of Theology

June 14-25, 1920

The Newton Theological Institution

Newton Centre, Mass.

Lecture Courses

BY

PRESIDENT GEORGE E. HORR

PROFESSOR JOHN M. ENGLISH

PROFESSOR FREDERICK L. ANDERSON

PROFESSOR WINFRED N. DONOVAN

PROFESSOR HENRY K. ROWE

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Newton Centre, Massachusetts

April, 1920

SEMINARY EXTENSION :

The Summer School

The Spring Conference

The Correspondence Courses

The Newton Summer School

The Purpose

The Summer School has become a permanent part of the Newton program of Seminary extension. The main business of the Institution is to equip undergraduates for the present day ministry, but the Trustees and Faculty believe that there is an opportunity to render real service to men who have been at work in the field, and gradually they have added provision for them. In these days there is special need of frequent access to the sources of power, with the knowledge and inspiration that come from co-operative thought and study. There is need of conference with those who have had experience in the pastorate, and those who are able to take a broad, intelligent survey of religious and social conditions. There is need of the spiritual stimulus that comes from a brief retreat from the wear and tear of ecclesiastical routine, and worshipping and talking together about the deepest interests of the soul.

The Summer School is planned to satisfy these needs. It is more than ten years old, and experience proves that it has met a real need. Every year brings back men who have gained help in the past, and others who go away at the end wishing that they had come before and resolved to come again. All departments of Seminary instruction are drawn upon for lectures and conferences, and these are supplemented by representatives from the pastorate and secretariats. Forenoons are given up to class sessions, evenings to addresses from men of tried ability, preceded by an hour of spiritual refreshment in an open air service. Afternoons are left free for conferences, recreation and fellowship.

The Summer School is not expensive. Fifteen dollars covers tuition, room and board. State conventions are willing to aid in many cases. Write the secretaries for information on that point. For all other information address the chairman of the Summer School committee, Professor Henry K. Rowe, 32 Oxford Road, Newton Centre, Mass.

Courses of Study

PRESIDENT GEORGE E. HORR

Church History

Baptists, Pilgrims and Puritans

The President will give three lectures. The importance of the Puritans in shaping the Protestantism of English-speaking peoples is universally acknowledged, and there is a special timeliness in a discussion of the Pilgrims, as this year marks the tercentenary of their settlement in New England. This is an opportunity to catch the deep significance of the forces that were producing modern religious independency, as Dr. Horr knows how to interpret them.

PROFESSOR JOHN M. ENGLISH

Homiletics

The Conversations of Jesus

It will be good news to those who are thinking of attending the sessions this year to know that Professor English has consented to tap his reservoirs of experience and give the Summer School the benefit. Those who were students at Ocean Park last summer know that there is unabated vigor and clearness of statement in Newton's veteran professor, and they will count his discussions of the Conversations of Jesus among the choice products of the ten days' session.

PROFESSOR FREDERICK L. ANDERSON

New Testament

The New Testament View of the Church and its Ordinances

Baptists have always gone back to the New Testament as a guide to faith and practice. They have regarded the church and the ordinances as something more than questions of expediency, but they have not always interpreted New Testament teaching so that they themselves and persons in other denominations might understand the significance of the Baptist position. Professor Anderson will make a real contribution to clearness of thinking in this discussion of church polity.

PROFESSOR WINFRED N. DONOVAN**Old Testament
Studies in the Psalms**

The Jewish Psalter is more than the hymn-book of the Jewish Church. It is a reservoir of the spiritual thought of the nation, that still gives satisfaction to thirsty souls. Rightly used, the Psalms may be for the minister not only a source of personal comfort and strength, but one of the richest storehouses of material for sermons and prayer meeting talks. Students will welcome this opportunity to study them under the expert guidance of Professor Donovan.

PROFESSOR HENRY K. ROWE**Social Science
Current Industrial and Rural Problems**

Human society is throbbing with unrest in country, town and nation. It is hard to get adjusted to existing conditions. It is not easy for the minister to fit his message to the situation, yet that is what he must do, if it is to be effective. There are religious and social principles that are involved, and Professor Rowe will try to show how they apply to current problems.

PROFESSOR RICHARD M. VAUGHAN**Theology
Current Religious Movements**

Professor Vaughan leaves after the Summer School for Cuba, where he speaks at the Institute for Christian Workers conducted by Protestant denominations at work upon the island. He will stay with us long enough to give three lectures on Christian Science, Russellism, and Spiritualism. These discussions are no dry-as-dust treatises, but vital to a minister's understanding of matters that are interesting church people and those not otherwise influenced by religion. Full opportunity is given for class discussion.

PROFESSOR JAMES P. BERKELEY**Religious Education**

After several months of university study as a special preparation for thorough and up-to-date instruction, Pro-

fessor Berkeley has returned to indoctrinate the undergraduates with the best theories and methods in this vital department of church work. It is alarming that so many thousands of young people are leaving our Sunday Schools. It is full time to reconsider our whole organization of education in the local church. This course alone is sufficient reason for attending this year's session at Newton.

PROFESSOR WOODMAN BRADBURY
Homiletics
The Efficient Minister

Extended ministerial experience in a church that constantly demanded the best has equipped Professor Bradbury with an amount of practical information that is full of suggestion to his brother ministers. Every man who aspires to be a worthy leader in his church and community must try new methods and add continually to his equipment. The topics of the lectures will be The New Homiletics, Pastoral Leadership Today, and Treasures in the Hymn Book.

REVEREND ROLVIX HARLAN, D. D.
The Rural Church

Dr. Harlan has already made an important place for himself as Secretary of Social Service and Rural Community Work in the Home Mission Society, after educational work of a high order in the West. He knows the latest experiments that are being made, he understands the values to be conserved in rural life, and he knows how to tell what he knows. He will lecture on A New Day for the Rural Church, and How to Conduct a Rural Church Demonstration Center.

REVEREND CHARLES N. ARBUCKLE
A Working Faith for Today

As the new pastor of the Newton Center Baptist Church, Mr. Arbuckle has already endeared himself to his own people and has made an impression upon the Seminary. As usual the members of the Summer School are invited to join with the church for the mid-week prayer meeting, and in addition the pastor has agreed to give three forenoon lectures on the hill.

REVEREND JOHN C. SYCAMORE, D. D.
Evangelism

Since coming to a New England pastorate at Holyoke, Dr. Sycamore has become favorably known as a man of ripe spiritual experience and with ability to guide others to the best ways of spiritual ministration. He will be with us at the opening of the summer session for an evening address, and will give one forenoon lecture on How to Cultivate Spirituality in the Members of the Church.

The Programme

Students will be expected to arrive at the Institute on Monday afternoon. The formal opening of the school will occur at eight o'clock in the evening, with an address by Dr. Sycamore. Class exercises begin the following forenoon at 8.30. The sessions are each an hour long, with half hour intermissions between lectures. This makes possible three lectures before dinner, at 8.30, 10.00 and 11.30. There is always opportunity for consultation of professors or of books in the Library, which will be open daily.

Afternoons in June on the Newton campus are delightful. Abundant opportunity is available for strolling, resting or exercising. As the years come and go, nothing about the Summer School is recalled with greater pleasure than the hours of fraternal fellowship and exchange of ideas and experiences that the free afternoons make possible. Those who prefer have Boston and its environs with their associations and attractions. It is expected that arrangements will be made to visit Morgan Memorial on one afternoon, and other excursions will be planned or suggested. Those who are free on Sunday will welcome the opportunity to listen to the preachers of Greater Boston.

Every evening except Saturday there are appointments at both seven and eight o'clock. The first service is in the nature of a prayer meeting with brief address on the Library steps. The surroundings are stimulating to spiritual feeling, the music is uplifting, and the hour of consecrated thought on a Scriptural theme rebuilds spiritual strength and sends the participant away refreshed. This year Professor Bradbury will conduct these services, speaking on Paul's Pray-

ers. Everyone who knows the deep spirituality and warm sympathy of the leader will count these talks among the peculiar privileges of this year's session.

At eight o'clock students gather in the chapel of Colby Hall for the evening address. While we cannot arrange everything with absolute assurance so far ahead, it is expected that, besides Dr. Sycamore, Dr. O. J. White, Secretary of the Massachusetts Baptist State Convention, Dr. Peter C. Wright of Hartford, Dr. A. A. Hobson of Waltham, Rev. Kenneth MacArthur of Cambridge, Rev. A. C. Archibald of Brookline, Rev. N. A. Merritt, Jr., of Newton, and Rev. Henry S. Potter of Arlington will speak.

Registration

It is important that prospective students register at an early date. Reservation of rooms may be made in advance by signing the enrolment blank on page 7, and sending it to the Chairman of the Summer School Committee **together with a fee of fifty cents**. This will enable friends who so desire to room together. The rooms consist of suites of a study and two bedrooms. Everything is provided by the School, including even soap and towels.

How to Reach Newton Centre

Newton Centre should be sharply distinguished from Newton, Newtonville, and all the other Newtons. From the South Station, Boston, frequent trains run to Newton Centre **via the Highland Circuit**. Electric cars from Park Street to Lake Street connect at Lake Street with the Newton Highlands cars which pass through Newton Centre. Beacon Street, Newton Centre, is the stop for the Institution.

What to Do First

At once upon arrival at the Seminary report in Colby Hall, the first building on the hill, in Room 2, where you will be assigned a room in the dormitory, and supplied with a key.

Expenses

We shall this year maintain the inclusive charge of fifteen dollars. This covers tuition, room, and board at Sturtevant Hall, beginning with supper on Monday, June 14th, and ending with dinner on Friday, June 25th. Students who attend only the day sessions and expect neither room nor board will pay a fee of five dollars. No rebates are allowed, but arrangements may be made in advance for half time or less. Dinners may be obtained in the dining hall at thirty-five cents a plate.

Communications

Address all communications regarding the Summer School to

Professor HENRY K. ROWE

Chairman of the Committee of the Faculty

32 Oxford Road, Newton Centre, Mass.

On arrival report to Professor Rowe, Room 2, Colby Hall

Enrollment Blank

Unless prevented by unforeseen circumstances, I expect to attend THE NEWTON SUMMER SCHOOL OF THEOLOGY, and I hereby request the assignment of a room in either Sturtevant or Farwell Hall. In the event of my inability to attend, I agree to notify the committee at once of that fact in order that this assignment may be cancelled. Enclosed find the registration fee of fifty cents.

Name,

Address,

Tear off this blank, sign and send to Professor Henry K. Rowe, 32 Oxford Road, Newton Centre, Mass., with the registration fee.

As it is not easy to dispose of large quantities of postage stamps, other forms of remittance will be appreciated where convenient.

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**Graduate Theological Union
Library**

**2400 Ridge Road
Berkeley, CA 94709**

Correspondence Courses

The attention of the pastors is especially called to the fact that the Institution has assumed from the Free Baptist Pastor's Correspondence School the responsibility of providing courses by correspondence for the benefit of Baptist pastors. They are intended primarily for those who have not enjoyed many educational advantages. In no sense are they equivalents or substitutes for regular courses. Two methods are offered.

1. Courses for Reading. Upon application professors of the Institution will recommend books on their departments in general, or upon special topics in particular. From each student who enrolls in these courses three quarterly reports of books read will be expected, with brief comments upon them. A fee of two dollars will be charged for each course.

2. Courses for Study. These would involve more labor. The general method would be the reading of one **general** book in each course selected, and making a special study of **one topic**, with an essay of not more than 2,500 words, the essay to be submitted not later than December 15 of any year. These essays will be corrected and returned. Six courses satisfactorily completed will entitle a student to a certificate from the department. A fee of five dollars will be charged for one course, six dollars if two courses are taken.

THE INSTITUTION BULLETIN

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a year, December, February, April and June.

Entered as second-class matter December 22, 1908,
at the post-office at Boston, Mass., under the
Act of July 16, 1894.

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THE CONFERENCE OF THE BAPTIST
LEADERS OF NEW ENGLAND AT THE
NEWTON THEOLOGICAL INSTITUTION
MARCH 14-17 1921 THE INSTITUTION BUL-
LETIN VOLUME THIRTEEN NUMBER TWO
NEWTON CENTRE MASSACHUSETTS

All requests for catalogues and bulletins, and information regarding admission, courses and opportunities, should be addressed to the President of the Institution.

Information regarding bequests may be obtained from the Treasurer, Mr. Everett A. Greene, 60 Federal Street, Boston, or from the President of the Institution.

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FOREWORD

IN the Spring of 1919 the Trustees and Faculty of the Newton Theological Institution invited the ministers who are on the Board of the New England Baptist Societies to spend three days at the Seminary as their guests to consider common problems. That conference proved so helpful that a similar invitation was extended for March 14-17 of the present year. The Seminary dormitories and lecture-rooms were utilized, for the season was the Spring recess, and the students had grouped themselves into evangelistic bands and were visiting the churches that had invited them. It may be remarked that this undertaking on the part of the students was wholly a labor of love, the students not receiving any compensation for their services. About two hundred persons became members of our churches as a result of their work.

President Horr presided at all the meetings of the Conference and Lieut.-Governor Fuller brought the greetings of the Commonwealth, happily dwelling on his conviction that may be expressed as follows:

"To whom shall we look in these days for the forces that may bring our civilization back to sanity if not to the forces of religion? It is a matter for satisfaction that our New England Baptist Seminary is taking a position of leadership for guidance and inspiration in the life of our churches."

Following the first session of the Conference on Monday afternoon, Mrs. George E. Horr welcomed the members at an afternoon tea, and they had an opportunity of greeting Lieut.-Governor Fuller.

The addresses were deemed to be of such interest and importance that, in response to many requests from all over New England, they are now published.

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OUR SPIRITUAL RESOURCES

BY

PRESIDENT GEORGE EDWIN HERR

TWO years ago when at this time we gathered in this place to consider the interests of the Kingdom the great problems before us were those connected with reconstruction after the World-War. The Armistice had been signed four months before, the great Council of the Nations had assembled at Versailles, and the general outlines of the proposed treaty of peace and league of nations were becoming clear. Probably none of us realized completely at that time the difficulties of the situation. The satisfaction over the victory of the Allied forces was so intense that we failed to apprehend the disruptive tendencies that would surely operate when the enormous external pressure should be removed, and how greatly it would serve the purposes of Germany to encourage these tendencies in all the legislative bodies that would pass upon the final adjustment. Some appeared to believe that things would settle back into their former relations as a rubber band snaps back into place. Hardly any of us realized that the war had dislocated every situation on the planet, that civilization was not a rubber band that had been stretched, but what had happened was like the collision of high-powered automobiles. It was not simply mud-guards that had been smashed, but cylinders and pistons and crank shafts had been wrenched almost beyond repair. The machines were a wreck.

And now again we are passing through dark days.

Surely there is no topic that commands our attention more urgently than the one that sets the key-note of this conference, which in these days of interchange of thought we shall consider in some of its aspects. That topic is our spiritual resources and their relation to our problems.

It is always honoring the Gospel to ask reverently if there are such palpable and evident forces in it that our high confidence in its triumph receives reassurance from considering them. That is the matter I would like to have you consider with me in this brief time we are to think together this afternoon.

I. THE UNIVERSAL APPEAL

And first among these spiritual resources let me mention the appeal of Jesus Christ to the universal human spirit. It seems to me that too often we rob the Gospel of much of its power by presenting to those whom we would win some of the ultimate conclusions of Christian experience, instead of emphasizing the nat-

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ural responses of the human spirit and leading up through them to the high conviction in which the Christian soul at last rests.

To my mind the method of Jesus in the training of the Twelve is exceedingly illuminating. Nothing can be clearer unless we are to eliminate the 16th chapter of Matthew from the Gospel record than that Jesus said nothing to His disciples about His divinity until very shortly before His death. That conversation at Caesarea-Phillipi must be placed somewhere near the Crucifixion. For the space of some years He had been living with this chosen group. They had seen His manner of every-day life, they had witnessed His miracles, they had heard His parables. He had made no high claims about Himself except to call Himself the Son of Man. He had just been living with them, and letting that life make its natural expression. At last as the shadows of the end were lengthening about Him, and His own intuitive spirit discerned the Cross, He asked the question, "Who do men say that the Son of Man is?" Their answer was ready: "Some say John the Baptist, others Elijah, others Jeremiah or one of the prophets." And then came the intimate delicate query. If ever the lips of Jesus quivered I think it must have been when He asked that question. It was like the question that a man puts to the woman of his heart, when he must know how she regards him. Peter without hesitation responded: "Thou art the Christ, the Son of the living God." And Jesus answered him, "You are a blessed man Simon, son of Jonas, for it was my Father in heaven, not flesh and blood, that revealed this to you."

Goethe is wrong when he says that Jesus from His youth upward dares to equal Himself with God, nay, to declare that He is God; astounding His familiar friends and irritating the rest against Him." (Carlyle, Goethe, p. 88). That is exactly what Goethe might have done, but it is exactly what Jesus did not do. On the contrary He lived a natural human life, as son and brother and neighbor, as laboring man and leader of a company of young men, his friends.

How much more it meant to have these friends come slowly, almost imperceptibly, to the great conviction expressed by Peter in a flash of insight—come to it because they must, because no other view would explain what they felt about Him, than to say this about Him because they were echoing the opinion or conclusion of some one else. In the latter case it would probably be "saying" and that would be all it signified. In the former instance the confession would spring out of the heart of personal conviction, reached through the paths of spiritual experience.

Am I wrong in thinking that there has been a great deal of so called Christian teaching and preaching that has been very far from the method of Jesus? We have preached a Christ whose

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work fitted into some philosophical scheme, and we have given Him high-sounding titles, but our presentation has failed to evoke the warm personal response of tender devotion that binds the souls of men to Him. It has been said that love springs from the two elements of admiration and gratitude. We love the one whose personality elicits our admiration, corresponds to and enlarges our ideal, and at the same time blesses us, because of what that life means to us individually and personally, because of some sort of benefit it brings.

Certainly our conventional presentation of Jesus has not failed in enforcing the gratitude we owe Him for what He has done, but gratitude to another apart from admiration is morally dangerous. We are under a perilous temptation to profit by the benefit and sever the personal tie. That is why the cynic has some ground for the slur that the way to make another your enemy is to do him a favor. A close inspection would doubtless show that right here is the prolific cause of failure in the Christian life. The man is grateful to Christ for what He is said to have done, but what is done might almost as well be a drop from the clouds, or the product of a machine. We assume to take the benefit like thoughtless children who run away with the gift without regard for the giver.

Skeats in his "History of the Free Churches" asserts that in the whole range of so called Puritan preaching there is not a single sermon on the character of Christ. One asks what did they preach about. You have only to open a volume of Howe or Calamy or Baxter to see. Predestination, The Plan of Salvation, the Attributes of God, Divine Providence, The Holy Spirit. These, to be sure, are noble themes, but what about the character of Christ? Is not that of transcendent importance? So far as I can ascertain it is not until you come to Jonathan Edwards in this country that you have any clear appreciation of the supernal excellence and moral beauty of the personality of the Master. In "Edwards' Journal" are to be found some of the most rapt appreciations of the excellence of the Lord Jesus to be found in any literature.

You will pardon me for saying that I think in this Seminary we feel profoundly the greatness of Christ. I believe that it is the key-note of our instruction. We want our students to see that this was the noblest, strongest most beautiful life ever lived on this planet, so surpassingly great that it gives us the idea of what God is, and that we interpret God through Christ.

Speaking for myself alone I have no scruple in saying that I do not reach my doctrine of the deity of Christ by starting with the divine attributes, and seeking to correlate my conception of

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Christ with them. I start at the other end. What I know about God from nature or in conscience, however valid, is very incomplete. The source of my knowledge of God is Christ Himself, and His excellence so overwhelms me and commands the allegiance of mind and heart that He conditions my conception of God. I take with all its sweep of meaning the declaration "No man knoweth the Father but the Son. . . . He that hath seen me hath seen the Father."

The Apostle Paul declared that he "determined to know nothing but Jesus Christ and him crucified." What he determined to know was not a cross with anyone on it, but Christ, crucified, and we do not know the meaning of the cross of Christ, until we have some adequate conception of the matchless intellectual and moral greatness of Jesus.

Jonathan Edwards' superb insight that grace is not a thing like a ticket or a coin, but a relationship to a person is true to the real Gospel. There is only one gift in this world that you can take and not remain the same person after receiving it. You can take any material thing or privilege and remain the same man, but by no possibility can you take a friendship and remain the same man. You cannot take it at all without having your life open in inner response to the spirit of the other.

And one of the magnificent and unutilized resources of the spiritual life is such a presentation of the transcendent excellence of Jesus that He makes His proper appeal to the hearts of men. To lead men to love Christ we must present a Christ that is lovable, whose words and attitude and total personality make the tremendous appeal of supreme intelligence and beauty and moral power. If Christ did nothing for us but live here, He would command human affection and allegiance, but when we realize that it was this Christ who loved us and gave Himself for us we begin to appreciate the overwhelming appeal of the Christian Gospel.

II. THE MIND OF CHRIST AND CHRISTIAN EXPERIENCE

Another spiritual resource is the power of the mind of Christ as reflected in the experience of His disciples. This power has two channels of manifestation: in conduct and in speech.

In a beautiful passage Peter writes, "Ye wives, be in subjection to your husbands: that, even if any obey not the word, they may without the word, be gained by the behavior of their wives, beholding your chaste conversation coupled with fear." (1 Pe. 3: 1, 2.) That seems to show that the only reliance for propagating the faith is not the written word, but rather the word written on the heart, a life that shows the fruit of the Spirit. The unbelieving husband, no matter what he thinks of any Bible, may be won to the truth by the behavior of the wife.

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Most of us have very imperfect ideas of what kind of a person a Christian should be. It is hardly an answer to that question to say that the Christian should follow Christ, what men want to know is what kind of a man a lawyer, a physician, a merchant, a politician, a bank officer, a teacher, a wife, in the home, an unattached single woman, a labor leader, a worker for wages, should be. Certainly I think most men would say that Mr. Gladstone did something to clarify that conception regarding a statesman, and Chinese Gordon regarding a soldier, and Henry Drummond regarding a college professor. And what an enormous influence for good these men wrought in the English-speaking world—almost as much in America as in the mother country.

Perhaps there is hardly a church that does not have one or two men and women who in high or low station are doing something in this way. And you pastors know that it is just these people that in many a community keep the church alive. Everybody knows that they are sincere Christians. Everybody respects them, and believes in them. Those are the characters that count, and we get a glimpse of what the power of the Gospel would be if the number of these people could be vastly multiplied.

It is surprising how few persons, according to the showing of biographies, were ever converted by reading the Bible. There are a few like the father of Richard Baxter or Dr. Neesima the founder of the Doshisha University in Japan, but most people are in the case of the Ethiopian Treasurer who said to Phillip: "How can I except some man should guide me?" It is truth concentrated and brought to bear through the life of another human personality, as through a burning glass, that sets another soul on fire.

Of course the first duty of every religious leader is to have his own personal life illustrative of the Gospel—not because he wants to set an example, which is always a pretty poor sort of business, but because he more and more responds to the genius and spirit of his Master. But beyond that I wonder if we always utilize as we might the resources of Christian biography in this direction. How does the Gospel work, what does it do in the life of a modern man? And it is not the biographies of ministers and missionaries that will always be most helpful in these ways, but the lives of merchants and business men like William E. Dodge of New York, or Gardner Colby and Stephen Greene of our own church here in Newton. The Bible itself is largely a description of religion rather than religion itself, but it comes nearest to giving us religion in its character sketches, which reveal the outworking of religion in life. And it is in the incidents of the lives of Abraham and Jacob and Moses and David that we see religion impressively at work. Many an ingenuous honest-

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hearted boy has caught a vision that has lifted his whole career to a new level by simply reading the story of Michael Faraday or of David Livingstone.

And we must not forget the enormous Christian resource in noble words. Aristotle speaks of ruling the minds of men by speech, and ever since the race came to the dignity of humanity the most efficient means of generating opinion and imparting regulative ideals has been the voice. It is no accident the supreme gift at Pentecost to make the spiritual blessing efficient was the tongues of fire. Men are constantly declaring that the days of the pulpit and the platform have passed—that the printing press has replaced the human voice, but you notice every time when a great cause is to be advanced or a decisive election won, the ultimate reliance is upon the human tongue. It may actually rule the minds of men. Of course there is an immense deal of vapid and superficial and often silly talk and not all of it by any means is out of the pulpit. It is with the gift of speech as it is with the invention of the telephone. You may use that wonderful contrivance to convey lies and scandal and filth or as the avenue of thought, guidance and accomplishment of noble purpose. If the preacher's mind is in tune with the mind of Christ; if his own spirit responds to the message of the Eternal there is no agency on the planet for bringing men under its sway comparable with the power of inspired speech.

As Dr. George A. Gordon once said: "Societies, organizations, executive power, business ability are common substitutes for the noble supremacy of the preacher's soul through his sermon. Christ relied upon the absoluteness of His thought, the divineness of His feeling, and the fitness and unforgettability of His speech to win for Him an empire. And Caesar is gone, but Christ remains. Out of the golden tradition of the Lord's preaching came the Gospel, and from it as inspiration came the whole body of New Testament literature."

Here it is not number but quality that counts. Put a true preacher in any community, it does not make any difference whether it be in Burma or Africa or New England and the climate changes, the living Word becomes the seed of a Kingdom of the Spirit. This is one of our immense resources, real preachers. This is the magnificent justification of such a work as our fathers inaugurated nearly a hundred years ago upon this hill. Our output has not been large. A couple of thousand men have studied in these halls. A rather rigorous standard of preparation for admission to the school has been maintained from the first, for we have always believed that those who did not care enough for the ministry to make the best possible preparation for it betrayed an initial moral defect that would vitiate their service. Anyone who

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glances over the brief biographical sketches that make up our general catalogue will gain a fresh insight as to the resources of the Kingdom in a trained ministry. Of course there have been disappointments and failures, but taking the history as a whole even in full realization of how much money, and patient labor, and sacrifice has gone into this work no one can fail to see that from this place there have radiated through all the years influences that have been potent in hundreds of communities at home and abroad for bringing human souls into captivity to the mind of Christ.

The personal Christian life of believers, and the mind of Christ interpreted through the prophetic spirit of the Christian preacher have always been and are today among the great resources of the Kingdom.

III. THE PROVIDENTIAL FACTOR

Thus far I have spoken of Christ Himself, and of the interpretation of Christ through the Christian life and the Christian preacher as resources of the Kingdom. Let me now call your attention to the fact that the providential rule of the Almighty is enlisted in the triumph of Christ. History is not a blind evolution from antecedent to consequent. As that great Baptist preacher William R. Williams used to say: "God is timing all changes in the interests of His Christ." The Bible does not seem to teach that God is going to overcome human opposition by the exercise of physical force. Bare might could destroy the wicked, and the Scriptures declare that that is not a triumph in which God has any satisfaction. "As I live saith the Lord I have no pleasure in the death of the wicked." What God desires is the free and loving response of human hearts to Him influenced by such moral forces as those of which we have been thinking. At the same time it is true that he sets inexorable limits to evil, and keeps in His own hand the issue of events. Human hearts cannot be controlled by physical forces, but physical forces are in the hands of God, and they set limits to what the evil hearts of men can do, and bring their counsels to naught.

There is a striking analogy between the situation in the fifth century before the fall of the Empire of the West and that which obtains today. There was a similar disorganization and unrest. Augustine lived in the long shadows that presaged the coming catastrophe. From his meditation there came that profound and eloquent treatise that unveils to us today the features of a vanished civilization. In the *De Civitate Dei*, the great African called the attention of the Christian world to the undying resources of the Gospel. His main thought was in line with the sublime forecasts of the Book of Revelation. Whatever men's interpretation of the superficial aspects of current history might be Augustine

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like St. John saw beneath and beyond the eddies of the waters, the mighty Gulf-Stream of the divine purpose to insure the victory of the cause of Christ. And just as in the first century and the fifth so in the twentieth the confidence of the Christian heart comes back to rest upon the divine decree, which is timing all changes in the interests of Christ.

And more than this, the Providential Government of God is spiritual as well as physical. I do not attempt to explain the relation of the divine Spirit to the movement of the human will. There are spiritual tides that sweep in upon our "shallows and miseries" and fill the stagnant pools with bright and laughing water. There are such experiences as revivals of religion when under the influence of the Holy Spirit the hearts of men in multitudes are turned to God. I often read Jonathan Edwards' beautiful description of the Revival in Northampton. He had been preaching with the truths of the Gospel especially dwelling on the excellency of Christ, when to quote his own language "It was in the latter part of December (1734) the spirit of God began extraordinarily to set in, and wonderfully to work among us. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of the salvation being brought unto them, parents rejoicing over their children as being new-born, and husbands over their wives and wives over husbands. The goings of God were seen in His Sanctuary. God's day was a delight, and His tabernacles were amiable."

And it is with God to repeat just such seasons among us today. There is one article of the Apostle's Creed that men rarely speak of. They do not make it a test of orthodoxy as they do some others, but this neglected article is one to which we cannot be indifferent without weakening every high confidence in the Victory of Christ. To ignore this article is to neglect the sovereign spiritual resource. That article reads, "I believe in the Holy Ghost." And the Holy Spirit, according to the teaching of St. Paul, is Christ at work in the hearts of men, and in the events of human history today.

Sometimes we speak and think of Christ simply as an historic person who has passed away, whereas the fact is that He is the living personality behind all the movements and changes of the times and the ages. As Ruskin once said it was the hand that was pierced on Calvary that smoothed the slopes of Olivet and scattered the snow on Lebanon that has determined the course of history.

"I believe in the Holy Ghost" that is the great article of the Christian faith. We labor to formulate the details of creed, but we shall never think aright or go aright unless He guides our thought and movement. We are perplexed and dismayed at the

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troubles of the time, and there is every reason for doubt and fear, unless He is the strategist and the commander. This ship of the earth, with all its precious burden of human hopes and passions, of human aspirations and woes, is destined to become a wreck, like the mighty ship that today is pounding itself to pieces on the rocks off Kennebunkport, unless His hand is on the wheel. And the faith that He is there, though we cannot see Him through the mists, is our one source of courage and hope, to us in the twentieth century, as it was to Augustine in the fifth or to Paul in the first.

And when we ask what are our spiritual resources the answer is clear and plain. It is Christ Himself with His overwhelming power of appeal to the human spirit. It is Christ Himself, borne witness to in Christian experience, and in Christian preaching. It is Christ Himself present in the world and controlling all its forces, in the interest of His own vast purpose of redemption.

MAKING OUR SPIRITUAL RESOURCES EFFECTIVE

BY

PROFESSOR RICHARD M. VAUGHAN, D.D.

THE amplitude of our resources must impress every thoughtful man. We live in a dynamic universe, there is power everywhere. In the physical realm titanic forces are at our disposal. The coal fields furnish the power upon which modern industrial civilization rests. We are about to really harness the rivers and perhaps the tides. The new age of electricity has dawned. Men dream of some direct utilization of solar energy. They hope to release atomic energy, for matter itself, reduced at last to electrons, is revealed as a form of force. And force is ultimately interpretable by us only in terms of Will.

The resources of the spiritual world, likewise, surpass our comprehension. Here are the final forces for we live in a universe where persons are the supreme realities and all else is instrumental. John Keats had discerned the cosmic secret when he wrote that the world is "a vale of soul-making." God has been at work in history and the aspirations and achievements of immemorial generations are our heritage. In Christ the divine purpose and power receive supreme expression. There are in him exhaustless treasures of wisdom and grace. There is enough dynamic in the Christian gospel to meet the needs of men everywhere.

The practical problem for us is the utilization of our spiritual resources. How can we obtain for ourselves and for all men the grace of God? The answer to this question has usually been given in the phrase, "the means of grace." Through them, as channels, the water of life flows to men. There have been two broadly divergent conceptions of the means of grace—the sacramentarian and the evangelical. One of these emphasizes ritual and institution; the other, the gospel and personality. They are historically embodied in the figures of the priest and the prophet. One is distinctively expressed in Catholicism; the other in Protestantism. In discussing sacramentarianism and evangelicalism our concern will be primarily with systems of thought rather than with special groups which bear the Christian name. The evangelical experience is not confined to any body of Christians and the sacramentarian tendency asserts itself in human nature everywhere.

I. SACRAMENTARIANISM

Sacramentarianism has played a large part in religious history. There are evidences today of a revival of its power. The Tractarian movement has meant alike a new era for Roman

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Catholicism in England and the triumph of the high church party within the established church. The war seems to have stimulated sacramentarianism. Professor William E. Hocking of Harvard returned from France with a plea for a wider and a more intelligent use of rite in religion. Professor James Stalker of Aberdeen tells us that some Presbyterian ministers of Scotland as a result of their experiences in the war are advocating weekly religious services in which the communion shall have central place, a Protestant equivalent of the Catholic Mass. We doubt, however, if these tendencies mark the deeper currents of the age. They are an eddy in mid-stream rather than the river itself. Ritual will always be a vital part of religion but it will be ritual subordinated to the rational and ethical elements of worship.

The word "sacramentarianism" has wide connotations. To begin with, a "sacrament" was the oath of loyalty taken by a Roman soldier. In the usage of the church, it has meant an outward, visible sign of an inward, spiritual grace, established by Christ or by the church for our good. Practically, all groups of Christians have sacraments in the broad sense of the term. We use sacrament, at times, to characterize a primacy of the ritualistic element in worship. Strictly speaking, sacramentarianism is associated with a certain theory of the sacraments. It ascribes to them efficacious power in and of themselves. The Council of Trent declared, "by the sacraments of the new law grace is conferred through the act performed." The technical term is "*ex opere operato*." It was further stated that the sacraments "contain the grace which they signify." "They confer that grace upon those who do not place an obstacle thereto." In short, the efficacy of the sacrament is independent of the moral character of the priest and it does not require active faith on the part of the recipient, but simply the absence of "mortal sin." This is sacramentarianism, the theory that grace is transferred from the treasury of the church by the priest through a ceremonial act itself. It is true that the teaching of the Roman church, here as elsewhere, is ambiguous and contradictory. We are told that a perfect contrition can dispense with all sacraments. The ordinary means of grace, however, are sacramental and the practical effect of the Roman system is to make sacraments, efficacious in themselves, the indispensable means of grace.

The roots of the sacramental idea strike down through history into the religion of primitive men. It was sometimes believed that union with God could be achieved by "realistic" means; for instance, men ate the flesh of the sacred animal and thus appropriated God. Some sacramentarians acknowledge that sacramentarianism goes back to the earliest religions but they say that only proves sacramentarianism to be based in universal religious in-

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instincts. More recent research shows, however, that the totemistic idea was an aberration even in primitive religion. The fundamental idea in altar sacrifices was a meal eaten in common with God, it was essentially the evangelical idea of personal fellowship.

We believe that Christianity began as a truly evangelical religion. With Jesus the conditions of right relationship with God were filial, spiritual, ethical. The supreme means on which he relied for the establishment of the Kingdom of God was preaching. It was Paul who said that ritualism, to use the generic term, availed nothing, nor the absence of ritualism but faith that worketh by love. Christ sent him not to baptize but to preach. Christianity, however, underwent profound changes when it moved into the Graeco-Roman world. The Mystery religions, as they were called, had for their essential idea a union with God secured by sacramental means, thus giving assurance of immortality. By symbolic acts, such as baptisms, burials, sacred meals, a man was deified; he was reborn as heir of the world to come. Historians trace for us today the process by which the free spiritual religion of the first Christians became, through the influence of paganism, sacramentarian Catholicism.

The sacraments, according to ecclesiastical teaching in recent centuries, are seven in number—baptism, confirmation, the eucharist, penance, extreme unction, order, and matrimony. Trent affirmed that they were “instituted by Christ.”

The true character of sacramentarianism is evident in its view of baptism. It is defined as “the sacrament of regeneration through water in the word.” By it original sin and actual sin are washed away. It is necessary to salvation, although where unavoidable hindrance intervenes, the baptism of desire suffices. And where a priest is not obtainable, baptism is valid performed by any one who uses water and repeats the baptismal formula. The word “regeneration,” as found in the baptismal service, is defined by Episcopalians as meaning less than inward renewal. Cardinal Gibbons, however, takes them to task for saying that “no moral change” takes place; he insists that baptism actually confers a new nature by which we become children of God and heirs of heaven. If children die unbaptized they will not go to hell, it is true, but they can never hope to have the beatific vision and to enjoy the presence of God. Thus we see that conferment of the divine life is represented as essentially magical. Whereas an enlightened view of salvation moves in the religious sphere of faith and character.

The Lord's Supper is the central feature in Catholic worship. The simple memorial meal of the upper room is changed into a sacrifice offered by the priest. The table is an altar and Calvary is repeated as the body of Jesus is offered to God. The bread and

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wine become truly the body and blood of Jesus and as such are appropriated by the communicant. "By the consecration of the bread and of the wine," says Trent, "a conversion is made of the whole substance of the bread into the substance of the body of Christ, our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is by the holy Catholic church suitably and properly called Transubstantiation." We cannot doubt the religious power which the eucharist exerts over Catholic believers but as far as the theory of transubstantiation itself is concerned must we not say that it is gross and incredible? The magical character of it finds expression in the phrase "hocus pocus," which, alas, is a popular rendition of the Latin words, "Hoc est corpus meum," "This is my body."

In behalf of the "real presence" it is argued that the external "attributes" of bread may remain the same, but the inward "substance" may be changed into the veritable body of Jesus. Modern philosophy gives short shrift to such argument, it says that substance is known in its attributes. We know reality through its manifestations, otherwise it is for us non-existent. Then, too, the truth of divine immanence is pressed into service by the sacramentarians, especially by the Anglican high churchmen. Does not God dwell in the world, we are asked, why may there not be a divine presence in the bread? The argument proves too much. Sacramentarianism is built on the assumption that *some* things can convey divine grace, to say that *all* things do so is to destroy sacramentarianism. The truth of the immanence of God makes priesthood universal, the whole visible world sacramental, and religion democratic.

It must be said also that sacramentarianism, even where a magical theory of the sacrament does not obtain, is attended with peculiar perils. The appeal to the senses—dim religious light, clouds of incense, intonation in a foreign tongue—tends to thrust religion into the realm of unintelligent and inarticulate feelings. Frederick W. Robertson in his day warned us against the "self-deception" in the feelings aroused by high ritualistic worship. Religion, indeed, must have its external forms, if people are to worship together, but these external forms may well be few and simple, strictly subordinated to ethical and religious instruction.

Sacramentarianism has its special theory of priesthood as well as of sacraments. Here it becomes "sacerdotalism." Rome recognizes that all believers, in a true sense, are priests. But in addition to this inward priesthood, there is an outward priesthood which belongs only to those who have received "order," or as we say, ordination. Practically, the importance attached to ordination confines priesthood to the hierarchy. The hands of the bishop confer "power of order," that is, of preaching the word and ad-

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ministering the sacraments; and the "power of jurisdiction," that is, of ruling in the church and particularly pronouncing absolution in the confessional.

It is believed by all Catholics,—Roman, Greek and Anglican, that valid ordination can be conferred only by bishops who can trace an unbroken official succession from the apostles. For Romanists, priestly authority is derived from the popes as successors of Peter. The doctrine of apostolic succession is vital to thorough-going sacerdotalism. It is having a serious experience at the hands of historians. Such Roman Catholic scholars as Duchesne and Batiffol have shown that there is no historical proof of an unbroken line of Roman bishops beginning with Peter. From high church Oxford comes a volume practically conceding that the historical argument has "broken down." John Wesley long ago pronounced apostolic succession "a fable." Phillips Brooks characterized it as "a fiction" and declared that its advocates lacked a sense of humor.

The sacerdotal theories logically eventuate in a distinctive conception of the church. For Romanism, the one and true church is the visible organization of men who profess the same faith, hold the same sacraments and yield the same obedience, especially to the pope. It is conceded that outsiders may be saved on the score of "invincible ignorance" but the whole trend of the Roman system is to make the Church as custodian of sacramental grace and of orthodox doctrine indispensable to salvation. The members of the hierarchy are virtually the church. Authority proceeds downward from the pope to the people. His decrees are "irreformable of themselves" and not by the consent of the Christian people. He has the ultimate word in respect to faith and morals. The papacy is an absolute monarchy, a survival of a bygone age of despotism, wholly irreconcilable with modern democracy.

II. EVANGELICALISM

Over against the sacramentarian view of the means of grace stands the evangelical. Its architectonic idea is the "gospel," "the evangel." By the "gospel" it means the good news of the redemptive love of God in Christ which, accepted by faith, bestows upon us union with God, forgiveness of sins, personal and social righteousness and the assurance of life everlasting. Christian salvation moves wholly within the sphere of personal relationships. It seeks to transform the characters of men by bringing them into moral union with God. The faith that saves is neither intellectual acceptance of creedal propositions nor trust in the inner efficacy of ceremonial acts, but self-committal to God through Christ. Religion is the appeal of personality to personality. Its instrumentalities must be essentially rational, ethical, personal.

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We recognize, of course, that religion has its institutional side. It cannot operate as an inter-stellar ghost. There must be visible fellowships, definite organizations, instruments of corporate activity, forms of worship, a common body of opinion. Even in preaching we employ the physical medium of air with which to stir eardrums and convey ideas. The very language we use, oral or written, is metaphorical, symbolical. We are not opposed to institution as such. Indeed, there must be a higher synthesis which includes the priest and the prophet, a true sacramentarianism and a true evangelicalism. Our insistence is that personality must be our ruling concept and that religion, alike in its essential principle and in its means of communication, must be stated, not in sub-personal and magical terms, but in truly personal and ethical terms.

Evangelical Christians believe in sacraments and use them, only we prefer to call them "ordinances." To us, however, they are not efficacious in themselves to convey grace. They are what Augustine called them "visible words." They convey truth just as certain sounds produced by the human voice carry ideas. Like all language, they are symbols. They are essentially a kind of preaching. With Protestantism the Word of God is the important fact, whether expressed in ordinary speech or in symbolic acts. Anglican churchmen have reached the place where they acknowledge that evangelical ministers are true "preachers" of the gospel, but they are not qualified to act at the altar as "priests." But if sermon and sacrament are both of them simply ways of preaching, it is difficult to see why a preacher is not qualified to preach in either way.

Baptism is regarded by us as a symbolic presentation of religious truth. It possesses no inner efficacy whatever apart from the spiritual states of participants. Only faith, personal faith, brings us deliverance from sin and newness of life. And it is precisely because baptism is a picture of spiritual realities that we Baptists insist that the picture should express the realities. In an article some years ago in "The Hibbert Journal" on "The Collapse of Liberal Christianity," Dr. K. C. Anderson reminds us that historic Christianity is a redemptive religion. Its distinctive truth is not simply the fatherhood of God and the brotherhood of man. It is moral union with God through participation in the death and resurrection of Jesus. This is the truth which baptism in its New Testament form symbolizes. We are buried therefore with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father so we also might walk in newness of life. Through death to life, this is the deepest truth in all religion. We lose our lives in faith and service and

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thereby find them in self-realization and power. It is this truth which baptism expresses and it merits adequate symbolization.

Our insistence upon baptism as a self-chosen act rises out of the personal nature of religion. Infant baptism had its origin in magical conceptions of salvation. It was necessary to assure to a child, in case of death, a place in the presence of God. To our evangelical friends, infant baptism signifies dedication to Christian cultural influences. But the historical background is such that infant baptism cannot escape sacramentarian implications for many minds. Further, it deprives a believer of the moral decisiveness involved in making baptism as it was for Jesus, a self-chosen dedication of himself to the Kingdom of God. In taking these positions Baptists are the most consistent and uncompromising opponents of sacramentarianism. Doubtless for this reason, Cardinal Gibbons honored us with special mention in his famous propagandist volume, "The Faith of Our Fathers." He specifically contrasts the opposite practice of the Catholic and the Baptist churches. "Ah! my Baptist friend," says he, "you think that Baptism is not necessary to your child's salvation. The old church teaches the contrary. You admit that you may be wrong, and it is a question of life and death. Take the safe side. Give your child the benefit of the doubt. Let it be baptized." We appreciate the compliment paid to us by the good Cardinal but the appeal to superstitious fear falls in vain upon the ears of men who define religion in personal and not in sacramental terms.

We consider the Lord's Supper also as possessing a purely symbolic character. The broken bread and the outpoured cup picture to us the sacrifice of Jesus for our salvation. In remembrance of him we partake of them. They are memorials and as such bring great and priceless truths to our minds. But the grace they convey is no different in kind from the grace bestowed upon us by whatever brings to remembrance our Saviour's dying love. By the divine Spirit he is present with us, keeping inviolate the promise of his presence where disciples meet in his name. It is possible that we should give a larger place to the memorial supper in public worship but we must regard the attachment of sacramentarian meanings to it as a descent into a world of magic and impersonality.

The view of the Christian ministry held by evangelical Christianity accords with the centrality of the Gospel. We, too, recognize the fact that God blesses us through special human instrumentalities. Mediation of divine grace is everywhere the law of God's action. The Spirit takes the things of Jesus and shows them unto us; the character and teachings of Jesus are channels through which the life of God flows to men. To the measure that we are like Christ, the Spirit uses us also. Priesthood is a fact, a neces-

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sary and universal fact. But the true priest is the man able by life and word to interpret God to us and to lead us to God. The basis of priesthood is Godlike character and not ecclesiastical status. All believers are truly priests, particularly those with the highest spiritual gifts and attainments. In the degree that we possess the Holy Spirit and are thus able to know and speak the mind of God, we are able to bind and loose the souls of men. Our quarrel with Rome is not concerning the necessity of priesthood but concerning its definition. Our insistence is that priesthood is essentially a spiritual function. It roots itself in Christ-like personality and not in magical endowment.

The possession of special gifts is the basis of consecration to special service as ministers of the gospel. It is God who calls men to preach by the bestowal of his Spirit. In the early church, all historians are agreed, the ministry was charismatic. All Christians were witnesses to the gospel but those especially fitted to preach were set aside for that purpose. Hort told us, "there was nothing like the episcopal system of later times." Believers, however, are not at the mercy of every man who rightly or wrongly believes that he is called to preach. They must have a call to listen, and where that is lacking, they rightly refuse to make any self-constituted prophet the organ of the corporate life. Public ordination to the ministry, as a rule, is in every way advisable.

The question of apostolic succession does not greatly trouble us. We know by the continuities of history that succession is a fact. Wherever the gospel is today a power in the world it has been transmitted through long unbroken generations of faithful men. Sometimes the links of the chain have been obscure saints who held no office in any church. The true apostolic succession is spiritual and not tactual, it is personal and not institutional. Heart kindling heart with holy fire, this is genuine succession. Apart from the realities of spiritual succession, the laying on of hands, whether episcopal or otherwise, bestows mere cutaneous grace without religious value. Whoever possesses the spirit of the apostles, he is successor of the apostles.

In the light of these considerations we must regard the recent invitation of the Lambeth Conference. We are asked to join our Episcopal brethren in an effort to bring about church unity. They agree to receive "recognition" at our hands that they may be qualified to minister, as need arises, to our people. On the other hand, we are to receive "ordination" at the hands of Episcopal bishops in order that our ministries may be fully acceptable to their people. We cannot fail to be moved by the fraternal spirit in which the Lambeth appeal is expressed. There are certain inquiries, nevertheless, which rise in our minds. If the episcopate can be justified by its inherent helpfulness as a form of church

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organization and not by an appeal to an unprovable historical succession, why require us who have already been publicly set apart to the Christian ministry to undergo "ordination?" If union is sought on the basis of the efficiency of the episcopate, why not ask us to join forces just as we are? The real answer lies in concessions which must be made to the strictly sacramentarian idea held by many within the Anglican fold and beyond it. To the minds of sacramentarians, ordination at our hands confers nothing; whereas our ordination at their hands confers the magical "validity" whereby we are qualified to act as priests at the altar. We give—nothing; we receive—all. Thus the protest made for four hundred years against a magical conception of the ministry comes to an end. The blessing of God which has so abundantly rested these long centuries upon the evangelical interpretation of Christianity cries out against such surrender. We pray for unity among those who bear the Christian name but its basis must be something for more scriptural and religious than compromise with sacerdotalism. The growth and power of non-episcopal churches are the historic refutation of baseless ecclesiastical assumptions. It would be a calamity if the achievements of evangelical churches could in any wise be ascribed to the magical efficacy of priestly orders. In the interest of an unobscured witness to the spirituality of religion, we have no desire to receive ordination at episcopal hands. There can be no hope of a union of Christians based upon episcopal ordination as necessary to complete ministerial validity.

As evangelical Christians our reliance for the furtherance of the gospel is primarily upon preaching. By "preaching," in the wide sense of the term, we mean the expression of religious truth by the use of language. It includes conversation, teaching, testimony, sermon, and even the printed page. We know well that words merely in themselves, are powerless but words surcharged with Christian personality are the supreme spiritual force. The sermon, however its form may be modified, must remain a vital and essential part of public worship. Apart from instruction, ritualistic worship in itself would degenerate into magical or meaningless forms. The long course of history proves that religion after religion has perished because ethical and rational elements were smothered by sacramentarianism. Nothing can take the place of a glowing personality making known the truths of the gospel.

The church, according to the evangelical faith, is the fellowship of believers everywhere. Visible and definite groups are necessary expressions of this fellowship but the church itself must consist of all who have received the gospel. Romanism identifies the church with the visible church and denies the name to those

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outside its walls. We are, therefore, the true "Catholics," for we recognize all believers, Roman or Protestant, as part of the church universal. Romanism identifies the church with the Kingdom of God and thus makes it an end in itself. We regard the visible church as purely instrumental, to be served only as it furthers the reign of justice and of love among men.

All agencies, not the church alone, which minister to human welfare are divine. In the light of the immanence of God, the distinction of "sacred" and "secular" becomes a convenience of speech. The means of grace include all the instrumentalities by which God shapes the lives of men.

Our conception of religion leads inevitably to a democratic type of church. The grace of God, as the water of life, comes down like rain from heaven, falling upon every receptive spirit. It is not confined to sacramentarian pipes, with sacerdotal hands in control of the faucets. Emphasis upon the universal priesthood of believers is the death blow to absolutist pretentions of every sort. James the First of England may have been the wisest fool in Europe but he saw the truth of history when he said, "No bishop, no king." He meant "bishop" in the sacerdotal sense and "king" in the divine-right sense. They stand or fall together. Democracy in the church trains men for democracy in the state. And, please God, democracy in the state will mean at last the melting away of sacerdotal religion with its claims of absolute power. Modern political democracy in these United States and throughout the world owes more than can be expressed to the influence of evangelical religion. And in the long, grim struggle with tyranny our own Baptist fathers held the place of honor.

The appeal to history is the final earthly arbitrament. By their fruits shall we know them, whether sacramentarianism or evangelicalism. We gratefully acknowledge the service rendered by Catholicism. We honor its saints and its heroes. It is maintained by its apologists that it produces a type of character with peculiar excellencies of humility and docility. But along with these virtues must be placed the virile virtues which make progress possible. All progress goes back at last to free and forceful men. And any religious system which exalts personality, which calls forth the powers of personality, is a social dynamic. Does not the proof of this statement exist in the generally progressive character of Protestant lands? Those Roman Catholic lands are most advanced which are in closest contact with Protestantism or whose intellectual classes have broken with the church. Sacerdotal religions which move in the realm of the non-rational and impersonal do not call out initiative and self-reliance, the qualities which are the driving power of human society. The social effect of Protestant missions in non-Christian lands is one of

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the remarkable facts of our time. Whether in the far East or in the near East, the men who are foremost in bringing their countries into line with modern Christian civilization are the men who feel the inspirations of the evangelical gospel. It makes a difference whether a people holds to a religion which exalts personality and freedom or to a religion which exalts sacrament and obedience.

The means of grace are many,—the family, the state, the industrial order, the church,—all transmit the life of God and fashion the characters of men. But the central fact in all mediations of the divine life is Christlike personalities. The supreme instrumentality by which spiritual riches are imparted is a Christian man speaking the truth in love.

THE PRINCIPLES OF JESUS AND RACE PROBLEMS.

BY

PROFESSOR WOODMAN BRADBURY, D.D.

WE live in a shrinking world. Applied science is bringing the ends of the earth together. As the world contracts, contacts increase; and contact has always meant conflict. Our world today is also a charted world. The entire area of the earth has now been explored, its resources determined, and its inhabitants counted. All the races of the world can daily look upon these charts and reflect upon the fact that the white race which contains 35 per cent of the earth's population owns 85 per cent of its land surface. Now, even a decade ago, such figures might have seemed unimportant to the colored races, who were then comparatively unawakened and unambitious; but the war has given a new self-consciousness to these backward races and has stirred their racial ambitions. They, too, desire a "place in the sun." The strife of races in the Near East, the revolts in the great British dominions, the mutterings of the Asiatic States, and the resentments of the beneficiaries of the Monroe Doctrine, all betoken increasing conflicts between races the world over.

These conflicts are based upon political and economic rivalries, to be sure, but they are greatly aggravated and made almost impossible of solution by the difference of race. We see evidences of antipathy in the denial of racial equality in the Versailles compact and in the entire attitude of the League of Nations toward mandates. Such antagonisms, often as not disguised under the pious phrase "to assume a sacred trust" (vide Art. 22) are justified by the assumed superiority of the white race. Psychologists, however, tell us that such an assumption is unwarranted. Racial diversities depend not upon differences in mental structure, but upon environmental, societal and historic causes, which have diversified and also retarded the differing races in the progress of a native civilization. If racial antipathies cannot be justified on the ground of actual mental and moral superiority, ought mere differences of appearance to cause dislikes and antagonisms? Undoubtedly such aversions are natural. They are psychological in their origin. Our inherited tribal feelings make us distrust what is strange and alien. The dislike of the unlike is woven into our very fibre, from those long ages when it was dangerous not to be able to recognize by external differences friend from foe. So we call such race antipathies human nature, and excuse ourselves.

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THE GOSPEL AND HUMAN NATURE

Can Christian people rest there? Is a feeling right because it is natural? Somebody once said to Josiah Strong, "Before you can effect this reform, you must change human nature." The speaker thought this a poser, but Strong replied at once, "Yes, and that is just what our gospel is for."

How can the gospel change our "natural" human dislike of alien peoples? Through its great imperative—love. Love in the gospel sense is not sentimentalism. It is good will based upon imaginative sympathy, as the Golden Rule shows. Thus the love of the gospel imperative is a spiritual power which is able to break down the middle wall of partition between man and man or race and race, and to bring each one out into the wide free space of human unity based upon mutual understanding. It will work because it has worked.

"When I know a man, I cannot hate that man," said Woodrow Wilson.

"I do not ask the wounded person how he feels. I myself become the wounded person," wrote Walt Whitman.

The Christian cannot hate the Chinaman or the Mexican or any man whomsoever, because in the imaginative sympathy which comes from "putting yourself in his place," he knows and understands him. He becomes in feeling the Mexican or Chinaman and so experiences that "perfect love which casteth out" fear or dislike or distrust.

This is not mere theory or pious platitude. All missionaries are witnesses to the fact. They learn to like and to believe in the tribes among whom they labor. They begin their Christ-like task for love of the Master, they continue it for love of the people. Among missionaries we find no racial dislikes, even when we do find such antipathies among merchants and diplomats living in the same countries. Recall, also, the unwavering belief in America on the part of both Christian Chinese and Christian Japanese, despite recent unfriendly acts of our government toward both countries. Their friendship comes from the long intercourse with our ideals through education in missionary schools and colleges. Christian "love" is the key to mutual understanding of alien races. And such love and understanding, the gospel declares, is the *sine qua non* of the reality of the Christian religion itself. "How can ye love God whom ye have not seen, if ye love not the brother whom ye have seen?" We love and know God only as we love and understand our brothers of whatever race.

These two gospel commonplaces,—that human nature can be changed through education, and that it is possible to educate to love,—have recently become pedagogical principles. They rest on

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sound psychology. "It is a perfectly practical thing," says a modern educator, "to train young people into sympathy with alien minds and groups. History must teach not only how men acted, but why they acted as they did, and literature must teach the expansion of love. The psychology of imaginative love is needed in our world. Education can develop love rooted not in passion but in imaginative feeling which will break down all barriers of provincialism." "Know the Jew, his history, his suffering, his contributions to our civilization. Know him, enter into his life," declared one of our Christian pastors in Boston last Sunday, "and I challenge any man to join in stirring up race-prejudice and hatred of the Jew."

In a Christian atmosphere, these great racial conflicts which are now going on all over the world would be impossible, for Christian love would find a way out, a way by which each race should have an opportunity to work out its own culture, and to contribute of its own best to the general civilization of our planet. We do not want a perfectly uniform world, a drab monotony of life, the earth over. God's thought of glorious beauty is a rainbow of many colors or a concord of diverse sounds. Human life should be as complex and as harmonious as an orchestra where each race is playing its own instrument and all are attuned to the unity which is ours in God through Christ. Is not this the meaning of the apostle's description of the City of God, "And they shall bring the glory and the honor of the nations into it"?

It is the Christian faith that its gospel can be the solvent of all our racial problems. Perhaps it is even reasonable to hope that, when we are all brought face to face with the failure of worldly wisdom contained in political organizations, whether we call such organizations "balance of power" or "league of nations," spiritual forces may not be relied on as a last resort.

However that may be, these great race conflicts on the other side of the globe are bound up with international questions from which our own country at present elects to maintain a lofty isolation. Nevertheless, we have problems of our own which demand a definite Christian policy. Our activities in the Carribean, in Mexico and Panama, though primarily commercial and political, are yet deeply affected by racial prejudices and racial misunderstandings which accompany every exercise of our right of paramountcy under the Monroe Doctrine. Christians cannot be indifferent to the Pan-American policies of our government, based as they are upon an assumption of superiority in mental and moral culture on the part of the white race. This assumption is calculated to arouse as little enthusiasm among the other Americas as it has at Vera Cruz or Port au Prince.

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OUR OWN RACIAL PROBLEMS

These problems do not press upon us so closely, however, as do those racial contacts occurring daily right at home; for we have four distinct inter-racial problems which are domestic.

1. From the days when the Puritans heartlessly sold the little son of King Philip into slavery, we have had our Indian troubles. Despite the good example of William Penn, our relations have been marked by lack of sympathy. There has been greed in every stage of our process of benevolent elimination. Indians, however, are comparatively so few and so safely domiciled that actual hostilities have not been of great magnitude; and they are now so reduced in numbers that we have ceased to fear any social or economic competition. So we can well afford to let racial antipathy toward them pass into the complacent philanthropy named by one of our Anglo-Saxon poets, "the white man's burden."

2. Much more dangerous and persistent is the antagonism between the blacks and whites all over our land, north as well as south. The ever-increasing numbers of the blacks make contacts with the whites unavoidable, and seem to threaten the social and economic interests of the white race. We all know the history of civil and political as well as social and economic disability with which the whites have discriminated against the blacks since their emancipation. These things are in the background. We do not read of them often in the daily papers; but they underlie all lynchings and race riots, as well as the recent revival of the Ku Klux Klan. A Jim Crow civilization is as unstable as it is unideal.

3. With the industrial development of the Pacific Coast has arisen a third source of racial conflicts in our country. Our domestic racial problem of relations with Asiatic immigrants is entangled with political and economic considerations which prevent any simple solution. These antagonisms rarely rise into open hostilities on account of our regard for Oriental resentment on the other side of the Pacific; but Californians and Washingtonians find very definite ways of expressing their racial antipathy as well as their economic rivalry.

4. Just at present, also, we seem trying to launch a fourth racial antagonism in the propaganda directed against the Jews. Foolish and unfounded as is our recent Anti-Semitism, it is rendered possible by years of rather open racial dislike based upon differences in physical, mental and possibly moral traits. These dislikes at present seem to be magnified by a rising tide of jealousy toward a race which has shown itself even more clever and successful in our acquisitive form of society than the native Yankee himself.

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These four problems, on account of the inevitable friction which must accompany races so close together that they jostle each other's shoulders every day, are more difficult and insistent than those racial questions arising between nations which are separated by boundaries however narrow. In the face of such racial antagonisms; in the face of the general recrudescence of original hates and suspicions, and of war-born reliance upon physical force; in the face, too, of our selfish advocacy of white supremacy against the rising tide of color, can the Christian expect the principles of Jesus to solve these problems? Have we spiritual resources? The structure and functions of society today are so different from those obtaining in the time of Jesus, is our gospel sufficient for the task?

Our answer is an emphatic affirmative. We possess the gospel ideal and the gospel method, and they are sufficient.

I.

THE COMMON DESTINY

The religion of Jesus contemplates the Kingdom of God, a society of fellowship.

a. This is based upon the fundamental unity of mankind and its common destiny. "God hath made of one blood all nations of men." "Preach the gospel to every creature." "God is no respecter of persons, but in every nation, he that feareth God is accepted by Him." And the common human heart will respond. "I, if I be lifted up, will draw all men." "They shall come from east and west, from north and south, and sit down with Abraham, Isaac and Jacob." "A great multitude out of every nation and of all tribes and peoples and tongues standing before the throne."

"There are no Alleghenies in my politics," said Daniel Webster. In the Kingdom of God there are no mountain barriers of race, color or language. And this is reasonable, for in a strict sense there is but one species of man. "Race" is only a matter of environment, as Finot declares. Mankind is a racial unit.

"For my part," said Josiah Royce, "I am a member of the human race." Then he goes on, humorously, "This is the race which is as a whole *considerably* lower than the angels, and the whole of it very badly needs race-elevation."

b. If there is such a basic unity and common destiny in the human race, fellowship is not only ideal but possible. In the first place, let race prejudice go. Race pride is ridiculed by John the Baptist: "God is able of these stones to raise up children unto Abraham."

Paul also pricked the idea of racial superiority when he told the Gentiles, "If ye are Christ's, then are ye Abraham's seed."

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Race prejudice is rebuked by Jesus Himself in his commendation of the good Samaritan, in his reference to the work of Elijah for a heathen woman, and of Elisha for an alien king. Jesus was a cosmopolitan. He made no mention of patriot or national hero. He ate with publicans, consorted with Romans, mingled with Samaritans, and saw good in all. For "whosoever shall do the will of God, the same is my brother and my sister and my mother." "In Him there is neither Greek nor Jew, Barbarian, Scythian, bondman, freeman; but Christ is all and in all." "And there shall be one flock and one shepherd."

c. With race prejudice gone, the way to a society of fellowship lies open through mutual appreciation. The Christian ideal does not look to the gradual wiping out of race differences through inter-marriage and absorption. Unity does not imply identity of parts. "If the whole body were an eye, where then were the hearing?" The unity of the Kingdom of God is like that of the family, which is composed of diversities of temperaments and talents, acting in co-operation to enrich the family life.

"The true philosophy of our relations to other races," says Roberts of Cardiff College, "is a recognition of fundamental unity and equality amid a diversity of gift and aspiration which lends to the unity completeness and character." The black man has a right to be himself, just as the white man has to be himself. Recall the simple but beautiful imagery in William Blake's poem "The Little Black Boy." His mother teaches the little African the meaning of his color:

"And we are put on earth a little space
That we may learn to bear God's beams of love,
And these black bodies and this sunburnt face
Are but a cloud and like a shady grove."

And how tenderly the little negro closes his meditation on the difference between himself and his white playmate:

"And thus I say to little English boy
When I from black and he from white cloud free
And round the tent of God like lambs we joy,
I'll shade him from the heat till he can bear
To lean in joy upon our Father's knee."

Each race has qualities that the other has not. Each race therefore has cause for self-respect, as well as for appreciation of other races. Neither will desire to lose its identity, but will rather seek to bring of its best to the common life. Thus does the Christian catch a glimpse of God's purpose in making divergences of race—it is in order to better express humanity the composite. Is not this what Mazzini meant when he said, "God has written one line of his thought over the cradle of each race"?

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d. Where there is self-respect friendship and fellowship are easy. True fellowship is impossible between unequals. "Henceforth I call you no longer servants, but friends." Neither the cephalic index nor the arrangement of pigment cells will be able to separate those who have a common kinship of thoughts and aims. Racial unity is spiritual. Looking beneath the surface, we shall find a brother's mind, heart and personality.

e. What an opportunity for the display of genuine Christianity our race contacts in America afford! Here we have a chance to show that our religion is the Way, just as its first adherents did. It is the way to brotherhood, to peace, to a finer civilization than found in any of the Utopias men have ever dreamed. America gives us the opportunity to improve on history. "It has always been the case that where there has been more than one race under the same government, one race has always domineered over the rest." A Harvard professor of national reputation challenged the writer to name a single case in history of two races living side by side as equals. But history is largely the record of things that ought not to have been! We have in America an opportunity to make a new world record in the history of race relations.

II.

We have discussed the gospel ideal, but is it practicable here and now? I maintain that the gospel method known as the Golden Rule makes the gospel ideal of the brotherhood of man immediately practicable. The Golden Rule is feasible, and is absolutely effective in abolishing friction and in promoting harmonious fellowship. It is a principle and method working as far back as the patriarchs. It underlies the magnanimity of Abraham when he says to Lot and the quarreling herdsmen: "Let there be no strife, for we are brethren. If thou wilt take the left, I will go to the right, or if thou depart to the right, then I will go to the left." Such good will is more than a method of avoiding antagonisms: it is also a principle of life. The co-operation of parts will accomplish the greater prosperity of the whole and consequently of each part itself. "The Golden Rule," writes Arthur T. Cadoux, "is founded on the faith that both in the community and in the individual, the more life there is, the better it will be; that the maximum of human energy and satisfaction will be accompanied by the maximum of human beauty and holiness; and that man by every application of the Rule advances toward this end with increasing momentum."

THE GOLDEN RULE AND RACES

The Golden Rule works among individuals allaying strife, and creating fellowship; it works in industry, minimizing friction and promoting good will through fair play on both sides; it is

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equally applicable to relations between races. In fact it is the only principle that will work. The late Professor Bowne was, one evening, in a little group of men who were discussing the strained relations between races in our Southern states. "Nothing can solve the problem," declared one member of the group; to which Bowne made rejoinder, "There is one method they haven't tried." "What is that?" "The Golden Rule," replied the philosopher.

The Golden Rule arose not alone from insight of Jesus but from his experience. Jesus practised this rule of life. Cadoux testifies to this when he writes of Jesus:—"The harmonious beauty, and energy of life of him who gave the Rule provide evidence as to its unifying and heightening power in the individual and gives to the imagination some means of forecasting the quality of life to which it tends." Thus in Jesus himself did the Golden Rule release irresistible energies of love. All who practise it will take hold of vast stores of spiritual energy toward unity and peace. That rule practised in America would make out of our quarreling society of hostile races and classes a real Democracy.

A *believing* church should begin the process and be the channel of the divine spirit in its accomplishment. The church itself needs to feel more deeply the unity of mankind, needs to have a brighter vision of the possibility of the Kingdom of Heaven upon earth, above all needs to go forth on the gospel adventure of faith in the power of love.

We need to pray with George Matheson:—"I am weary of my island life, O Spirit. I look out upon the monotonous waves that roll between me and my brother; and I begin to be in want. Lift me on to the mainland. Thou Spirit of Humanity, unite my heart to the brotherhood of human souls.—Place me on the continent of human sympathy, where I can find my brother by night and by day—where storms divide not, where waves intervene not, where depths and downward distance drown not love. Then shall the food of the far country seem swine husks, then shall riot and revelry be eclipsed by a new joy—the music and dancing of the City of God."

Our purpose on this hilltop in these days is to get a fresh sense of the latent reserves of power, invisible, unrealized, omnipresent, which God has in store for us. His power matches the magnitude of any of our human tasks. "The weapons of our warfare are not carnal, but are mighty under God, to the pulling down of strongholds; and this is the victory that overcomes the world—even our faith."

IS RELIGIOUS EDUCATION A SUBSTITUTE FOR RELIGIOUS EXPERIENCE?

BY

PROFESSOR JAMES P. BERKELEY

INTRODUCTION

THE answer to this question depends entirely upon one's meaning of education. Therefore we offer at the outset a brief description of our idea of the term. Education, in general, may be summarized as the guiding of growth in such a way that the most desirable differences will be realized in the life. Religious education consists in providing situations in which growth will be guided in personal relations with God so that there may be the highest self-realization. This self-realization is the liberty of the sons of God. "That we may all attain unto the unity of the faith and of the knowledge of the son of God, to a mature man, to the measure of the stature of the fulness of Christ." Eph. 4:13. Religious education is essentially a vital experience of the reality of the spiritual life.

Such a definition of religious education rests upon belief in the child's capacity for religious experience. This is just the point wherein the present program differs from the original Sunday School. The modern study of childhood, as such, has brought out the worth of the child. In the 18th century the child was dressed as an adult, taught the manners of an adult and in general forced into the adult mould. Childhood was only a preparation for adulthood. Doctrinal theology rising from the contest with the Roman church made religion altogether an adult phenomenon. It said in effect: Except ye think as adults and have adult views of religion ye cannot have religious experience. The church had no place for the child. True, a catechism was provided, but its aim was not to provide an abundant life for the child but to hammer him by ecclesiastical and theological blows into the adult mould. But our belief is that the child has capacity for religious experience which is just as valid and meaningful for the child as the adult's experience is for the adult. There are differences between these two experiences. The child is not capable of the experience in the same sense as the youth or adult, nor are the religious ideas the same. "There is such a thing as the religion of an immature mind, and there is such a thing as the religion of the mature mind, and each of these has about it some distinctive features. When we say that a child is capable of religious experience, we must not be understood as saying that his religious experience is the same,

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in form and content, as the religious experience of the adult or even of the youth." Tracy, *The Psychology of Adolescence*, p. 185.

The capacity for religious experience exists in the needs for and possible responses to God. Religion is not foreign to the child's nature. It is not something which is imposed from without. Man has a religious nature in the sense that he has a nature which needs religion. And his life is lived in God's presence. We never can understand religious experience without appreciation of the immanence of God. The child's life is in the presence of God. The immanent God means the presence of a person, a gracious heavenly Father who with undeviating and inexhaustible kindness is seeking to bring to every person the most abundant life. Religious education rests upon the whole-hearted belief in the grace of God, an immanent person in the life of childhood. We may say with Prof. E. S. Brightman (*Relig. Educ.* Feby. 1921, p. 25) "Child nature (however many problems this statement may raise) is divine operation challenging human society to a task."

In the light of this introduction we may lay down two fundamental principles:

1. Religious experience is an experience of self-realization, of developing personality.
2. The central fact of religious experience is the fact of God and the soul in all the vast range of their possible fellowship.

These principles will form the basis of the two papers which follow:

RELIGIOUS EDUCATION AS AN EXPERIENCE OF SELF-REALIZATION, OF DEVELOPING PERSONALITY.

1. THE MEANING OF GROWTH

The educational process has been described as the guiding of growth. This idea of growth, which is the most fruitful and dominating of modern ideas, is essential to the study of the religion of childhood. For there we deal with the process of growth, first the blade, then the ear, then the full grown grain in the ear. But the meaning of growth calls for examination. It is too frequently used to describe a mere automatic process in which the elements of perfection are inherent and therefore certain. But all experience flatly denies this.

The task and the opportunity of the child is to grow. That growth is not inevitable nor does it proceed independent of guidance. Sherrington describes the child as a little blunderer in the midst of a world of awful meaning. This is a true characterization. The infant enters this world with a dynamic nature. It cannot be explained in the terms of mechanism but rather in the terms of "drive." "The organism is an active self-assertive, self-adaptive living creature." Thompson, *Heredity*, p. 172. The

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child's nature is self-assertive impulse manifesting itself in various instincts along which the dynamic of life flows with great strength. But the infant comes into the world with no ideas for the direction of this self-assertive impulse. The only guide he has is satisfaction or dissatisfaction. And yet there is presented to this child the tremendous task of getting himself in hand, of securing mastery over this self-assertive impulse and adjusting himself as a citizen in a moral order. In truth he is a little blunderer in the midst of a world of awful meaning.

The capacity for growth is inherent and development to a certain extent goes on automatically, but only to a certain extent. Growth means the organization of life under master motives. The child's mind is the field of various and conflicting instincts, unguided, devoid of control. Development does not mean the automatic increase in power of these instincts but the gradual unification and integration of his nature under the guidance of ideas. *In other words, growth means the remaking of human nature.* Self-realization is possible only where this process takes place.

Thorndike is right when he says that the one thing original human nature needs is remaking. "The original tendencies of man have not been right, are not right and probably never will be right. By them alone few of the best wants in human life would have been felt, and fewer still satisfied. Nor would the crude, conflicting, perilous wants which original nature so largely represents and serves, have had much more fulfilment. Original nature has achieved what goodness the world knows as a state achieves order, by killing, confining or reforming some of its elements. It progresses, not by laissez faire, but by changing the environment in which it operates and by renewedly changing itself in each generation. Man is now as civilized, rational and humane as he is because man in the past has changed things into shapes more satisfying, and changed parts of his own nature into traits more satisfying, to man as a whole. Man is thus eternally altering himself to suit himself. His nature is not right in his own eyes. Only one thing in it, indeed, is unreservedly good, the power to make it better. This power, the power of learning or modification in favor of the satisfying, the capacity represented by the law of effect, is the essential principle of reason and right in the world." Educ. Psych. I 281 f.

The meaning of growth, then, is the remaking of human nature. Such growth is not automatic. It never comes to its own without religion. Religious experience is always a vitalizing and guiding of this natural process so that it may come to its full meaning. If the child is to have that growth which means the reorganization, unification integration of his dynamic self-asser-

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tiveness it must come through religion. And he ought to grow in no other way. Religion is not something foreign to his nature which is imposed from without. It has to do with his own needs. The one thing we may confidently assert is that the greatest need for the growth of the child is religious experience. Without religion there is retardation, perversion, atrophy. With religious experience there comes self-realization, the losing of the lower self for the gaining of the true self. The remaking of self is necessary for self-realization.

2. GROWTH IN PERSONALITY

Growth, as the process of remaking, must be further defined as growth in personality. This word is difficult to define for it is one of those ultimate words which can be defined only in its own terms. There are two elements in personality, the individual and the social. Growth involves the strengthening of both these elements. On the one side there must be development in independence, self-direction. The cultivation of rich individuality is the cultivation of personality. For it is characterized by initiative, spontaneity, originality. On the other side there must be development in "capacity for fellowship." Personality develops by identification in interests and activities with an ever-widening social environment. The self is large or small according to its social interests and activities. Growth in personality means the single process of individualization and socialization.

Self-realization thus viewed is inextricably involved in religion. Without religious experience this process appears in perverted, retarded or atrophied forms.

This is the growth we are concerned with in religious education. If we are to provide situations which will guide the growth of the child it must be along the lines of his own self-realization. God's presence functions in more abundant personal life, richer and stronger self-determination, broader and more significant fellowship. When God is brought into contact with the life with any other function than this development, when he is introduced simply as policeman or "dispenser of post-mortem happiness" religion loses its reality. But when these qualities find invigoration through the life-giving spirit we have religious experience. Religion must always be defined in the terms of the child's need. The fundamental need of the child, the need to which he can genuinely respond in all the variety of life's phases, is the need of God, for development of personality, the remaking of the crude instinctive life. The educational program which fails in this is not a program of religious education.

This being the case, the demand upon the curriculum of to-day is that it furnish a graded religious experience. The ideal

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church school must have graded classes, graded teachers, graded material, graded worship, graded activities, but all that there may be graded religious experience. We have commonly treated the subject matter of teaching as so much material to be learned and that being done to consider the teaching process as completed. But the subject matter when rightly appreciated is seen to be the experience of the past. It brings to us the ways in which men found God meeting their needs, the ways in which they responded to God, the life they lived with God. This material is handed down to be the medium of experience. It must furnish a situation in which the child can live his experience. It must enrich, vitalize, guide the child's experience by giving it wider range and deeper significance. So the curriculum must furnish a graded experience.

This is in accordance with the educational dictum that we learn by doing. In the educational process we learn by doing in a situation which is richly supplied with information, suggestion and adult companionship. The doing must be of the whole personality. It involves a problem for the mind to work on, an emotional tone which comes from sense of value or need, the activity of the will as it seeks to carry out some enterprise, and above all, co-operation with others. Such doing is living. Religious education seeks to furnish the situation in which there is the most meaningful living. That situation will provide the most abundant opportunity for and vitalizing of the child's individuality and sociality. It will provide the ways in which God can so function in the life of the child for self-realization.

3. We may note the outstanding features of this experience under four heads:

a. ADJUSTMENT TO A MORAL ORDER

This is the prime requisite of religious education. What the growing generation needs to see with unmistakable certainty is the kingdom of God, a moral order just as certain, as dependable, as predictable, as inevitable as the law of gravitation. They need to see in their way and according to their light the vision of Amos when he saw the Lord standing in the midst of Israel with a plumb-line, the undeviating law of righteousness. The one who cannot see a moral order cannot see the kingdom of God. We are concerned that from the beginners up through every department the children see that rule of God. Not that they see his rule as something capricious or arbitrary but that they find it undeviating and therefore dependable. None has ever seen the kingdom of God until he recognizes that in that moral order all the abiding satisfactions are to be obtained. Whenever a child makes adjustment to a moral order interpreted in the terms of the heavenly Father who cares for him, there is a religious experience.

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This is fundamental. When observed it immediately makes a difference in our use of material for instruction. We must provide the material which will guide the experience of the child in making this adjustment for himself. Let us take a concrete case. No child gets very far in Sunday School without a lesson on Solomon, the wise king. He is the standard model for wisdom. If he is so presented how can we ever expect a child to learn to make adjustment to a moral order? For, in spite of his reputed wisdom, Solomon never made this adjustment himself. What does it amount to to tell the story of his building the temple when he lived like an Oriental despot, never satisfied with the size of his harem, importing the religion of every heathen princess he could marry, driving his people into the very slavery they had endured in Egypt that he might satisfy his lust for glory, and finally splitting the kingdom by the heartless tyranny of his rule? In Solomon one sees just the opposite of wisdom and the mind of the child ought to learn nothing but opposition to such a character. Let us eliminate the pompous, tyrannical, polygamous Solomon and place in the curriculum that stalwart man of God, Amos, if it is fundamental that the child be confronted with the moral order. And let us give them the greatest of Old Testament characters, Jeremiah, rather than Samson, that adolescent fizzle whose religion was involved in the style of his haircut!

We are not teaching, we are not beginning to teach until we bring to the children the realization of the moral order. This is true in regard to self-realization. In fact in this adjustment is the only realm of experience in which there can be self-realization. The child beginning with crude self-assertion, devoid of any ideas for direction, guided only by satisfactions or annoyances, moves in the direction of the organization of his life only as there is adjustment to moral order. Without it individuality becomes license which proves its own destruction. With this adjustment comes self-determination and freedom. Without it the social nature does not get beyond the "gang" spirit and so degenerates. With it the range and significance of fellowship is constantly expanding. Growing personality requires a moral order.

This adjustment is one of experience. The child must try it out and find it for himself. He must discover it in the widening circles of his contacts with life. Where that adjustment is made so as to open the field of the abundant life of growth in personality there is significant religious experience.

b. CONTROL THROUGH IDEAS

The great token of growth is progress in self-control. We have emphasized the fact that the child begins life all impulse but with no ideas. In the beginning self-direction is hardly recog-

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nizable. It is microscopic. But that crude self-direction is the most significant thing in the world. It has the potency to remove mountains. Here is the germ of a will. It is not "will" in the proper sense of the word, but impulse. *Will is impulse under the control of ideas.* (Miller, *Psychology of Thinking*, p. 64.) So, although given in germ it is something to be achieved. Observe the baby as he makes progress in self-direction and note the rising tide of self-mastery. How amazingly he is getting himself in hand! Day by day he is becoming more of an individual as blind impulse gives way before free purposes. This process marks his growth in individuality.

We may define education as the process of equipping the will with right ideas or of controlling impulse through a "mind." That is the test for our selection of the information we are going to supply. The test is not what material will the child require in maturity to be a fully informed Christian, but what are the ideas which can be made so clear and meaningful that they will function in the control of his impulses? Such ideas constitute the material for graded experience in self-control.

But the will grows not alone by the information presented. It is developed by the actual exercise of control. Our graded curriculum of religious experience must furnish such exercise of the will. Hocking well says that the exposure of the will is the first work of education. "The first peril of education is not that the child's will will be overborne, but that through no exposure or inadequate exposure to the objects that would call out his best responses, he achieves only half a will instead of a whole one, a will partly developed and therefore feebly initiative, casual, spiritless, uninterested. If I were to name the chief defect of contemporary education, it would not be that it turns out persons who believe and behave as their fathers did—it does not; but that it produces so many stunted wills, wills prematurely grey and incapable of greatness, not because of lack of endowment, but because they have never been searchingly exposed to what is noble, generous and faith-provoking." *Human Nature and its Remaking*, p. 232, 3. "It needs to be developed by deliberate exposure to its own kind of stimulus,—difficulty, and to its own type of good,—success." p. 242.

The growth of the will furnishes us with the story of the growth of any human being. It is the line along which there is development in personality, for a mature person is one in whom impulse is brought under the control of social ideas. This is the line along which religious experience functions. Here is the positive need of religion. For if this process is to continue into self-realization it will be only along the line of the spiritual life. "The

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fruit of the spirit is—self-control.” The ideas which direct impulse are those which have deep emotional tone and heavenly sanction.

C. VALUATION

While it is true that personality develops through the increase of self-control and our aim is to bring that religious experience which will reinforce life with divine resources for self-determination, this idea of mastery gives but one feature of growth. Along with it must go the development of values. Growth in personality is more than increase in power; it is progress in the quality of life.

Life is continually presenting the necessity of choice. Different values are presented and we are compelled to make our valuations. “Mind as we know it best may be described as preferring something as distinguished from something else, seeking the preferred thing, and experiencing success or failure.” Coe, *Psych.* p. 22. Choice is upon the basis of value. A “value” is anything which is thought of as leading to self-realization, anything which conserves or increases the power or range of life, anything which affords satisfying expression for the whole will to power.

The mind is a field of conflict where various values enter into the contest. They appear first of all in connection with the elementary feelings of satisfaction and dissatisfaction. Experience is the process of discovering values. This is the only way in which they can be found. This is true not only because experience involves reacting to a wider and more complex environment but also because a value to remain a value must satisfy the whole growing man, reason, feeling, will. It must be a means of self-realization. Growth brings more needs and the needs increase the range of values. By our acts of choice we build up a system of values and the soul at any period is identical with the gradation of its preferences. A personality is mature or immature, rich or poor, according to its valuations. The integration of a system of values resulting in a stable policy rooted in master motives, is the process of the development of personality. The mature Christian is one who knows how to discriminate between the things that differ and to approve the excellent. But valuation must not be taken in too intellectual a sense. It means decision. Personality grows by expression. Decision puts valuation into action and thus in experience the valuation is wrought into personality. “Choose ye this day” is the constant imperative along the way of progress in character.

This emphasis upon the child's own development of his system of values gives the line along which religious experience functions to meet the needs of the child and so becomes meaningful to

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him. This gives to us our clue for our graded religious experience. The subject matter should be so used that it exercises the child's discrimination of values. He cannot discover unaided what is the best. He cannot prove all things for himself. We need to bring to the child the very richest subject matter we can discover, bring it to him with all the vividness at our command, for out of it he is constructing the greatest thing in all this world,—a system of values. The earliest provisions the church made for the child was a catechism. Its purpose was to anticipate the child's act of discrimination and make it unnecessary. That is not cultivating religious experience. Our anxiety should not be to secure from the child an approval of our judgment but the exercise of his own. So we present the story as an exercise in discrimination; we bring the subject matter of the Bible in this way, that the child may discover for himself its values, values which meet real needs in his present experience, values which lead beyond the mere approval of the truth to the great decisions. So we bring Jesus as the supreme value, until out of his own valuating he may sing: "Thou, O, Christ, art all I want, more than all in thee I find."

This brings up the question of conversion. What relation has it to self-realization? How does it function in developing personality? Conversion has in general been approached from the point of view of adult experience and theological doctrine, but it is better to view it in relation to developing personality. Decision is necessary for character. The soul must make deliberate intelligent choice if it is to grow. It must make choice between two orders. Personality stands confronted with the kingdom of God, with that system of moral order wherein there is moral achievement. There is no unconscious drifting into that order. The kingdom of God is composed of those who have chosen that order for themselves. We might well say that the aim of religious education is to lead children to say with full heartiness and full intelligence, with gladness and conviction, with warm filial devotion; "Thy will be done."

Conversion has been too often subordinated to ecclesiastical considerations and viewed only in its relations to church membership. It should be viewed as a matter of the integration of the will. Then we see it in relation to a process. Life is made up of choices. That is its constant characteristic.

Conversion as the crisis decision is not a separate and unrelated event. It always stands in a series, and its significance is in its relation to this series. It should focalize and bring to their consummation a whole line of valuations. Thus it is given richness and depth of meaning. "No important decision is an isolated experience. It has antecedents which can be provided and consequents which may be determined. Unless it is so buttressed,

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it is not psychologically sound. But when rightly guided, the decision for Christ is the cornerstone on which Christian character is built and stands secure." H. E. Peabody, *Church School*, Feby. 1921, p. 221

Let us look at decision from this point of view, examining it in the various stages of personal growth, finding the characteristics of a graded experience in decision.

The curve of religious awakenings shows that they begin during the Junior period, nine, ten, eleven. Of course decision which is real religious experience goes far back of this but in the interests of economy we will begin with the decisions of the Junior period. The child is drawing to the close of childhood. He is passing through the period of socialization by means of regulation and competition and is perfecting childhood's growth. The adjustments to life are largely external. It is more a time of law than of grace. But coming to the close of this period the child ought to make a decision. Two orders have been presented and compared. Choices for the right have been practiced. The child is able to see the kingdom of God. There is need of the recognition of the moral order in the person of God, the Father, and committing one's self to this order with loyalty. Thus the individualization and socialization of his character is accomplished as far as it is possible in this period. This is a valid, genuine religious experience. It is mistaken only when viewed statically. It is not and cannot be like the adult experience. It is not and cannot be final for it is the experience of a developing personality and is, therefore, only one in a series. Considered statically it is often looked back upon with repudiation because it did not contain elements needed at a later period. It could not. The child should come to this more or less external decision at his Junior period, but not as something final. It meets his present needs but is to be followed by later decisions which will involve new and deeper needs. For the later decision it is a much to be desired preparation.

The next period brings the child into the critical epoch of adolescence. This stage is significant in the development of personality for there takes place a new individualization. It strikes deeper levels. It becomes more subjective and autonomous. So also is there a new socialization. The child is in the process of entering his citizenship. Nature spends a period of about twelve years in remaking human nature, transforming the child into the citizen. It is a period which ought to be filled to the full with a joyous and free religious experience. If not, there inevitably occurs retardation or perversion in the development of personality. Because of the lack of meaningful, continuous, growing religious life may never get beyond early adolescence so far as personal

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growth is concerned. A larger number tarry in middle adolescence, while many have growth perverted and become the enemies and dangers of society. Growth in individualization and socialization gives us the clue for graded religious experience for this period.

Decision is different for each of the periods of adolescence. During the early period, 12, 13, 14, we have the time of greatest physical change. Childhood has been put off but manhood and womanhood have not been put on. There is a feeling of being no longer a child, but the knowledge and skills and interests of maturity have not been acquired. Strong self-assertion sets in as the rush of individualization runs ahead of the more tardy socialization. It is pre-eminently a time of awkwardness, physical, social and moral. There is a strong social drive without social skill, a strong self-assertive drive without the necessary control. It is the time when decision is the crying need. As the child first feels his way into citizenship, first experiences the new selfhood he needs to come to a clear and intelligent decision that that citizenship is to be in the kingdom of God. If that decision is surrounded by copious adult companionship which has understanding for the physical, social and moral awkwardness of the period, it will be fruitful. It will carry decision beyond the earlier period and whatever the choice of the former stage it ought to be renewed at this time with new significance. An intermediate curriculum and organization which does not provide rich situations for this type of decision is not adequate for religious education.

Middle adolescence, 15, 16, 17, is a period of emotional upheaval. The new life now comes with a rush. As the sex instinct matures the youth feels the dynamic of his new life. It is full of heightened feelings of various kinds, depressions and enthusiasms. So it is a period of instability marked by exalted altruism and the high tide of delinquency and sex perversion. Because of this emotional instability it is a time of great plasticity when life tends to set in one way or another. Decisions should tap these resources of quickened feeling and turn their streams into the right channels. No matter what previous decisions have been made, this period should not pass without its own type. Enthusiastic loyalties full of the daring of faith, warm filial devotion to the Father—these are the types of decision for this period.

Late adolescence, 18-24, is more markedly intellectual. The youth now enters fully into his citizenship. Occupation, legal majority, marriage, all belong to this period. After the upheaval of early adolescence, the ferment of middle adolescence, comes the period of the reorganization of life. Individualization and socialization are being perfected. This is possible only where clear ideas are entering into control. The impulse of new life must

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be adjusted to a moral order. This period, then, is the time of the remaking and maturing of one's ideas, the time for the equipping of the mind. So decision takes on a new character. It goes deeper than ever before for it is now more of a decision based upon intelligent conviction. That is the only type of decision which will meet the needs of this period. Because the material necessary for this new valuation is denied to many of our young people, it becomes to them a period of doubt, of uncertainty, of back-sliding. The experience of the early period does not satisfy the new values of developing personality and the results of the earlier period evaporate because not made more significant by the new decision.

The static view of religion placed everything in one act of decision. Therefore there was no need to prepare for and to follow up any decision as one of a series and also a failure to suit the decision to the needs of a particular period. Many evangelists approach the whole question, whatever the age may be, from the point of view of the emotional ferment of middle adolescence. To be sure they find many who, although adults, never outgrew this stage and who are susceptible to its sentimentality but without the freshness, significance and plasticity of adolescence. This static idea accounts for the enormous leakage of our evangelism. But if religious experience is to be most significant it must be approached with the realization that it functions in developing personality. Not that this development automatically proceeding is religious experience, but that religious experience rightly adapted is necessary for this development and carries it through its successive phases. It functions in that growth by effecting a series of choices which organize themselves into an integrated system of values.

d. PARTICIPATION IN SOCIAL ENTERPRISE

Man's life can be developed only in association with other personalities. Robinson Crusoe alone on his island could not achieve self-realization. Self is a social term. It implies other selves. Personality is always a social product. Helen Keller's life, closed to contact with the outside world of people, was but little better than that of an animal, but when loving friends broke through the barriers of sealed senses personality touched personality and growth, rich, abundant, amazing, began. So it ever is with the human soul.

The power to grow resides in the capacity to enter into fellowship in ever wider groups with ever deepening intimacy and co-operativeness. Personal growth is growth in citizenship. Citizenship when properly understood is nothing other than bearing one another's burdens. Education is always external, egoistic and dangerous to the continuance of personality when it fails to

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train in citizenship. That which prevents or hinders one entering with reciprocal helpfulness into ever wider groups is wrong. That which helps in this way is right.

Is the church necessary for salvation? By all means, Yes. It is only in a fellowship, a *koinonia*, that personality can be wrought out. The family is the condition of the growth of the child. There is need of a rich family life, of father and mother, of grandfather and grandmother, of brothers and sisters, of cousins and uncles and aunts, and friends. There is need of joining in hearty co-operation, in participation in social enterprises. So in religious education in the church there is need of fellowship. Religious experience which means an abundant life of growing personality is conditioned by mutual participation in social enterprises. This is found in the kingdom of God. For this kingdom is a fellowship to enter and it is itself the great enterprise. Fellowship with God is found in fellowship with other members of his family.

This fellowship is the means and condition of religious education. It is the only field in which it can be successfully conducted. Every church school needs to feel itself as a fellowship for the realization of God's will. This is the field of reality in Christian experience.

In conclusion we return a definite answer to this question: Is religious education a substitute for religious experience? Emphatically, No. Education is guiding personal growth, guiding the whole of this, feeling, thinking, willing. It means the reciprocal enrichment of individualization and socialization. This process of self-realization is possible only by a graded religious experience in which God is brought into the life to function as the vitalizing power of this process.

THE METHOD AND AIMS OF RELIGIOUS EDUCATION

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WHEN we enter the field of religious education, let us not think for a moment that we are entering an entirely new domain. It is true, the term "religious education," may be recent, but the field, is as old as education itself. We are simply more conscious of it to-day than hitherto because the general field of education has been recently surveyed and more carefully staked out by men with a predilection for religion. True education includes the development of a man's total capacity and religious education is simply the process of education specialized to the spiritual aspects of that capacity. The process is the same as that in any other department of education but the end sought is different. The process of what we call general education attempts to relate a man fruitfully to his horizontal environment, that is, to the world about him. Religious education attempts to relate him also to his perpendicular environment, that is, to the world above him, in order that he may have adequate motives, inspirations and sanctions for a more perfect relation to the world about him. For instance, general ethics will instruct a man to love his neighbor as himself. Our ethical philosophers know, on the basis of human experience, that such an attitude is most ideal and expedient. Religion will tell a man to love his neighbor as himself because he cannot love God without so doing and, furthermore, it will vastly relieve the extreme difficulty of obedience to this ethical command by providing the larger leverage of one's relation to God.

To divorce religious education from the field of general education in the interests either of classic theological presuppositions or of the organization of society is to commit a double fault of very great seriousness: First, because it denies to general education the highest capacities of a man's personality and thus materializes and degrades it, and second, because it tends to deprive religious education of those processes which in the field of general education are recognized as indispensable.

DIVORCE BETWEEN RELIGION AND THE EDUCATION

We have, in our practical organization of society, sought to separate church and state. This is one of our Baptist fundamen-

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tals, and it is deserving of preservation, but let us not forget that such separation, in the minds of all too many, means the separation of religion from the field of general education and unless we can find a way to remedy this wrong conception we are approaching perilous times. We have quickened men's minds, increased their skill and placed the dangerous weapons of knowledge in their hands without the moral controls which make the use of higher skills and of dangerous weapons safe. Our world to-day is calling for the control of power in the interest of man's whole being and the absence of these moral controls is threatening to extinguish western civilization. Science has given us many fruitful inventions but unless we can devote them to the arts of peace and forever deny them to the arts of war, the day will surely come, if knowledge continues, as it must, when the sun will set on our boasted modern era of the world never to rise again. White civilization will have failed because of a lopsided conception of education. At all costs we must preserve the fundamental conception of the unity of the personality of man and the unity of the educational field. We must not fail to see that he whose spiritual capacity is not developed equally with his physical and mental capacities is abnormal and deformed.

The belief in the fundamental unity of the field of education has tremendous implications for us as men supremely interested in religion. It means that we share in all the vicissitudes of fortune that visit that field. If a method of education is discredited in one part of the field it is discredited in all parts. We cannot go on cultivating our portion of the field with the cast off implements of other portions of the field. A pedagogical principle or a psychological law is the same for us as teachers of religion as for all others. Thus we need not be surprised that our attempts at religious education in our church schools have been under a terrific fire of criticism for more than twenty-five years. The whole field of education has been under that same fire, from the college and university down through the high school and academy, the secondary school, the primary school and the kindergarten. There was no special animus against the church or religion that inspired this criticism; its real occasion was that we were attempting to build houses with wooden nails and to light them with candles. In fact, the past furious criticism of our Church Schools has done two things for us of inestimable value,—it has awakened us and it has shown us that we were not to be ignored. The worst fate that could have happened to us would have been to be beneath the attention of the critics. The Church School has been subtly complimented as a force in the field of education by the fire it has drawn.

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THE NEW IDEA OF EDUCATION

This period of criticism has marked a tremendous revolution in the whole concept of education. Dr. John Dewey, America's leading educational philosopher, introduced an idea which proved to be concentrated TNT in the effect which it produced on the traditional educational theories. Never was there a more simple nor innocent looking idea than he advanced and we wonder that we had never thought of it before. It was his contention that "only life prepares for life;" that "we learn to live by living." But this idea was subversive of the entire traditional conception of education.

Under the old educational dispensation, childhood was regarded as distinctively a period of preparation. One was getting ready to begin to live. At the end of the educational process we had a "commencement;" thereafter, the business of real life would be upon the learner. Hitherto, it had been his one duty to receive the instruction of his elder in such lore as they had agreed would be useful to him in the task of living. He was looked upon as an empty vessel to be filled. He would better believe that what was prescribed for him was best although he might not for the life of him be able to see why he would ever have need of knowing the things prescribed. The method of the instruction did not exhibit the utility of the information, it merely proceeded on the inviolable assumption of its importance. The candidate for instruction would better accept the verdict, his was not to reason why, his was to do or die—on examination day when he would be asked to state how much he could remember of what he had been told. If he were to be among those present at "commencement" he must be lucky enough to remember a certain percentage of correct answers to the questions asked. The very test of the process was the number of things he could remember. It was his preparation for the journey of life to have his frail little craft well provided with a cargo of adult wisdom. Meantime, his instructors were blithely of the opinion that the process had disciplined his mind although doubtless in many cases his mind had simply been aggravated and annoyed. The whole task of education was a training for the future and, we may add, a dying for the present.

THE PREPARATION OF LIFE FOR LIFE

The new process introduced by the principle that "only life prepares for life" does not begin with the assumption that the child is being prepared to live at some future time in his career but that he is already living; that every day is as serious and as full of life for him as any day which he will ever know. He is a person with needs, aspirations, problems and faults; a being with

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ideals held, challenged, fought for and changed as he grows and his mind expands. Every day he is having experience with life itself. All his days are of vast and critical importance. They are not like a string of beads or a bag of marbles with no relation to each other save that of succession or propinquity. Life is a stream flowing without interruption. To-morrow is implicit in to-day. He cannot live to-morrow without living to-day and the way in which he lives to-day is determinative of the way he will live to-morrow. The boy is not being prepared to live, he is living and the process of living as a boy will determine the process of his living as a man. Therefore, the school must relate itself to real things in his life. It must show him that the things prescribed for him to learn he needs to know because he needs them now. They make his present world intelligible. They enable him to live fruitfully now. Therefore, all his studies must be presented to him life end first and the important thing is not how much he can remember of the materials of his education but how much of life he can derive from them. The real test of his education is the measure of his capacity for right living derived from his experience with the materials of education.

As a concrete illustration of the contrast between the old and the new conception of the educational process let us consider the approach to physical science. If your experience was that of the writer, when you came to the study of Physics your first task was to learn the properties of matter. So you learned by heart that matter was indestructible, ductile, malleable and other things of the same sort. To-day, in a school with a modern vision, you would arrive at this knowledge as a result of experience, which would make it real to you. Your approach would be along a way which would challenge your vital interest at every step. First you might take up the study of air. You would not be asked to memorize the properties of air at all. You would be asked, "Why does smoke go up a chimney?" "Why does a check draft on a furnace make the fire burn more slowly?"; a most important fact to know if you are a boy running a furnace with your father's watchful eye on the coal bin. "Why does a cake of ice in a refrigerator thaw more quickly at the top than at the bottom?" "How do air brakes work?" "Why do some people get headache and have nose bleed when they climb a mountain?" Thus you would be learning about air by tackling the practical problems of life in which air was involved. The usefulness of your knowledge would be apparent from the start. You would become cultured not because you had learned something good but because you had become good for something, for culture is the fruitful attitude toward men and things. Education to-day does

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not regard the child as an isolate, a being quite apart from others to be cultivated as we would cultivate a single plant, but it regards him as a being involved in all sorts of relationships and seeks to make him useful and at home in as many of them as possible.

TWO THEORIES OF RELIGIOUS EDUCATION

If we would now turn our attention to the sphere of religion we would see that the two theories of education which have just been expounded obtain there also. The old conception of education as a preparation for life has been the popular one because it has been more congenial with the time-honored conception of religion as a preparation for the future. With our eyes fixed on the gates of heaven as the goal of life for man, we have been quite willing to believe what ecclesiastical authority has said we must believe in order to be admitted at that sublime portal. Further, we have considered that we were giving our children a religious education when we handed down to them these identical instructions. We may not have seen any particular relation to this life in many of the things which were prescribed but fear has kept us submissive for to question the process was to take a wicked and perilous way.

The new conception of education as a process of living every day does not regard the child as religiously trained when we have merely enabled him to collect a lot of good ideas about God in much the same manner as he would make a collection of stamps. As we conceive it now, religious education seeks to bring the child into right relations with God and man, relations determined, of course, by right ideas of God and man. In this we are not only in line with the best educational theory of to-day but we are also in line with Jesus himself who defined the field of religious education when he said that one must love the Lord God with all his mind and heart and strength and his neighbor as himself. So the test question to be asked at the end of any step in the process of religious education is not what has the child learned but what has the child become?

We have long been instructed to bring up the children in the nurture and admonition of the Lord but our emphasis has been on the admonition and not on the nurture. To-day we recognize in every child a capacity both for good and evil and it is for us to determine which capacity shall be developed. Religious education sets itself the task of developing the capacity for good from the very start and of so utilizing the materials of education that the child will be afforded ample opportunity to realize on this part of his inheritance. It is all very well for fond parents and devoted pastors to admonish the young but admonition that does

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not contribute to nurture is futile. One, in his adult wisdom, may decide unerringly for his child what is right and give him the benefit of his decision if, indeed, he does not impose it upon him, but unless the child is becoming able to make such a right decision for himself in the presence of a moral challenge his whole education is a failure. Children can never be made religious or righteous by imposing religion upon them. It is the task of religious education to develop within them the desire and the will for religion, for right relations to God and man, and thus we arrive at the fundamental principle of our Baptist faith.

It is the keystone of our denominational structure that every soul is sovereign in the sight of God; that every man has a spiritual right which no other man nor any institution may abridge, namely, the right to enter into fellowship with God in his own way. We may assist one in his quest for God, we may try to make the way plain to those whose eyes are dim, but we can never mediate the boon of true fellowship with God. This denominational fundamental is in perfect accord with the modern concept of education which seeks, not to impose or mediate life to a soul, but to guide a soul in its native capacity for highest living and to enable it to make those contacts and to have those opportunities for expression which will assure successful achievement. It respects personality. With what amazing accuracy is the religious experience of a man described in that familiar word of Revelation, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Though it be the Lord of Lords and King of Kings who stands at that threshold and knocks on that closed door, he does not intrude or impose himself upon the man within. He knows that love must be won, loyalty must be given. He who dwells within must of himself hear and undo the door. Religious education trains the ear to hear and to recognize the accents of divinity; it inspires the heart to hospitality towards God so that when the knock comes at the door the hand is quickly moved to admit the heavenly visitor.

Thus we see that the central fact of religious experience is the fact of God and the soul in all the vast range of their possible fellowship. If, then, we would tabulate the elements which must enter into any true process of religious education, we would say that it must be directed to four ends:—the knowledge of God, allegiance to God, worship of God and communion with God. To arrive at such knowledge and allegiance and worship and communion as Christ makes possible is to become a Christian in the full sense of the word. May we then present briefly some reflections on these ends of religious education.

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THE FIRST STEP IN EDUCATION

The Knowledge of God. The first step in a child's education is to acquire a knowledge of his environment. From the moment the infant in his cradle begins the wondering scrutiny of his fingers and his toes, he is launched upon this task. He soon begins to know himself as distinct from the familiar objects around him and it is not long before he can distinguish between the adorers that attend him and can exhibit decided preferences. Religious education would insist that it is quite as essential that he should come to know his heavenly relationships as that he should know his domestic ones. God is quite as important as his grandmother. It would also insist that the knowledge of these heavenly relationships should be begun as early as his knowledge of all others.

The first year of an infant's life is busily utilized by him to sort out impressions and the number of things which he has learned at the end of the year truly amounts to a prodigious feat. He does not in this time acquire any understanding of life but he has acquired a set of practical attitudes that constitute his very life. No arms are so good as his mother's though why he cannot say. He has an attitude, however, which we know to be a true one. If then the mother, who is by divinest election the first priestess of the child's soul, would introduce him to God as well as to the other persons of his environment, let her pray with him just as regularly as she would bathe him, feed him or take him out in his carriage. Every evening at the sacred hour of bedtime let her hold his hand and pray aloud for him and for all whom he knows. This fact will become one among many others to which he will react and when he begins to make his generalizations and to sort out his facts and to classify them, which he will do all unconsciously, he will make a place for God among his many attitudes just as naturally as for his mother. The ineradicable sense of the reality and presence of God can be impressed upon a child by the end of his second year if this impression of communion with the unseen is given to him every day.

Then comes the story age when the simple stories of Jesus, God's revelation of himself, can be told him. He can also be shown pictures of the Good Shepherd and of the man who loved the children and these will serve to guide the imagination and to make concrete the thought of the unseen. It is one of the outstanding blessings of the world that the life of Jesus has come down to us in story form. It just fits a child's world. May not this be a divine endorsement of the Master's saying, "Suffer the little children to come unto me?" The way is made easy for baby feet to travel. They wrong their children who do not

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faithfully lead them along these lovely ways of life. Acquaintance with these stories brings Jesus into his rightful place in the child's life for now the little learner in the things of God is thinking his faith in the terms of that blessed life. This is an achievement in the nature of a finality for none of us can do better than this.

THE TASK OF THE CHURCH

Then the church takes up the task of leading him into the knowledge of God. In terms familiar to his experience, God's presence in the world is made clear. He plants a little seed and watches it grow; it is God who makes it grow. He marks the fallen sparrow; it is God who cares. As the mind expands from year to year the knowledge grows, the crude conceptions of childish imagination which have crept in are gradually refined away but the sense of the reality and presence of God never changes; it has come to stay. The first step of religious education has been taken. God is part of his environment and he has to have dealings with him.

Our justification for so instructing him arises from the fact that, after all, the theistic conception of the world is the most reasonable and satisfying. The child finds this an eminently practical attitude toward life. His mind seems to have a native affinity for the idea of a person back of all he sees. This he finds to be true of the domestic world in which he lives. His earthly father is constantly providing for him. Is there not, then, a great father back of the larger world outside who feeds the birds and hangs up the stars and looks after things generally? The thought of God opens the widest possible vistas to his imagination and enables him to dwell in an ideal world which none other can surpass. It brings a motive into his life which controls conduct for righteous ends and his simple satisfaction in the thought of a loving Heavenly Father is an enrichment of his experience.

Allegiance to God. In the earliest years of life the knowledge of God and the enjoyment of the sense of his care is quite the largest part of a child's religious experience. At this stage of his life there is but little if any moral quality to his offences. His disobedience and naughtiness are but the mistakes of a little bungler with life. But the day comes when the period of innocence fades into that of understanding; when the naughtiness becomes the sinful and the good the righteous. It was of such a time the Apostle wrote when he said, "I was alive apart from the law once: but when the commandment came, sin revived, and I died."

SOME IMPLICATIONS OF THE EXPERIENCE

It is a day when the child begins to realize that the fact of God has implications for him which he never saw before. It

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makes demands upon him. It is all very well for him to feel that the Heavenly Father loves him and provides for him but what does he do for the Heavenly Father? Surely he must owe something to such a God and when the conception of debt, of obligation, arises in his mind his moral life begins to flower. Religious education takes the child at this perfectly normal stage of his development and brings before him more consciously than ever his obligations to the God who loves him. At the same time his moral judgment is being trained by the moral problems which are set before him in the stories he is told and in the general treatment of the materials of his Bible study. He is coming to see that life is largely a succession of decisions between purposes and ends. As he makes more and more decisions on his own responsibility, religious education shows him that he must make some decision on the most challenging issue of all, namely, what he owes to God. His spiritual experience comes to a crisis in the moment of fullest understanding of this obligation. The whole transaction is made concrete for him in the Master's "Follow me," for having thought his God in the terms of Jesus he now finds that to follow Jesus is to follow God. It is an hour of vision. He sees what it means to be righteous, to pay what he owes to God, and he also sees what it means to be sinful, to withhold from God what really belongs to him. In this moment of illumination he realizes too that he is far from perfect, that already he has sinned. His experience now shows him the utter futility of one's attempt to undo the past and discloses the necessity for forgiveness and how such forgiveness only increases his obligation to the forgiving God. His life is his as a trust. Will he keep it for himself or use it for his Heavenly Father? He must decide, for to see and understand this issue makes decision inevitable. It is something he must do for himself. Only he is involved. Nothing can be imposed upon him that can take the place of this decision. We can counsel, we can guide but we cannot invade his soul.

Having made the right decision, he finds the leverage of his life to be within his own soul. He accepts, as never before, responsibility for himself. He ventures upon a new habit of life, a new mode of living. It is necessary that he make a clean and decisive start. As William James phrased it in his classic study of habit, "In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible. Accumulate all the possible circumstances which shall re-enforce the right motives; put yourself assiduously in conditions that encourage the new way; take a public pledge, if the case allows; in short, envelop your resolu-

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tion with every aid you know. This will give your new beginning such a momentum that the temptation to break down will not occur so soon as it otherwise might; and every day during which a breakdown is postponed adds to the chances of its not occurring at all." Thus, when the child determines to do what he sees to be right his will is re-enforced by the registration of his purpose,—he makes confession of his faith. This is at once a confession of what he believes God does for him and what he believes he ought to do for God. The symbol declares the things he feels but can never fully understand. The people are witnesses of his declared purpose; the new fellowship in the church reminds him constantly that he has made a decision of far reaching consequences and that he has joined forces with others of like mind and intention. Thereafter he is sustained in his struggles and safeguarded in his temptations because he has launched out boldly on a new life, a life of a more perfect understanding between himself and God. He has consciously become God's ally.

THE HEART OF WORSHIP

The Worship of God. The root of worship is an attitude toward God and thus we may say that a child begins his worship of God as early as the sense of the unseen arises in his soul. There is, however, a deal of education needed to assure the development of that attitude into its fullness. When rightly conceived it has about it much of "transcendent wonder" and can well be construed as the highest expression of our allegiance to God. But religion has long been handicapped by a ritualistic conception of worship which has divorced it from life. We have beautified our forms and sought to secure the aesthetic as an aid to formal worship but have all too frequently confused the casket with the jewel. We are to-day indicted by Christ's saying, "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

Religious education would correct this error by imparting a very different idea of worship from the traditional one. It would teach the child to realize that true worship is inseparable from right living. It would make use of the forms that would lend dignity to the religious sentiments; it would teach the classic expressions of Christian devotion such as the ten commandments, the beatitudes and the Lord's prayer but it would know well that having done all these things it must still reckon with the Master's assertion, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

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Therefore, to bring worship into its proper place under a regime of education that takes account of life and seeks to make all things vital, we must make the child realize how inextricably his life is bound up with the lives of others and how out of these inevitable relationships will spring the duties which will necessitate that he "do justly, love mercy and walk humbly with God." We must introduce him into all such enterprises as God approves. We must afford him opportunity for all sorts of Christian service, for carrying on the work of Christ in the world, for expressing his love for his neighbor that it may be duly learned that only as he serves has he a right to speak; only as he loves his neighbor can he love his God and that it is vain to think that he can worship a being whom he does not truly love.

Then when he comes to formal worship he will speak out of his social as well as out of his individual experience. He will realize the priestly nature of true worship. He will not seek the mercy seat merely for what there may be in it for himself but will carry with him the thought of others and see his own needs in the perspective of what he owes to others. It will now become possible for him to use the Lord's prayer sincerely, as a vehicle of his worship because he has the social experience which informs its every line. Thus service will be brought into the category of worship where it sadly needs to be.

Need we prophesy the enormous gain to religion in the days to come when service shall be motivated by such a conception of worship as this? May not the current estrangement between the lips and the heart be removed?

WORSHIP AND COMMUNION WITH GOD

Communion with God. The soul's communion with God is differentiated from worship only as the "Holy of Holies" is differentiated from the rest of the temple. It is the inner spring of the soul's life. Religious education would cultivate the capacity for communion from the earliest years, before the hurly-burly of life can bruise away the reflective attitude. The mother who faithfully prays with the little child develops his attitude toward the unseen but when at the close of some very happy day she persuades the child himself to thank God for all his happiness she introduces him to his best inheritance. He begins from that hour to commune with God. Fortunate is the child whose first prayers are of his own making; formed out of his own life. It is gravely questionable if formal prayers are good for little children. Surely the contents of either the "Now I lay me down to sleep" or of the "Lord's Prayer" are far removed from childish experience. It is not well that a child should "say" his prayers but it

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is well that he should "pray" and know from the beginning that the rightful subjects of his prayers are the things and persons that he has dealings with every day. For what is communion with God save admitting him to all of your life interests and plans? This conception of communion is fundamental to a strong religious life and may not the ritualistic heresy of the nature of worship have come to pass because the children began by "saying" prayers?

When we come to know Jesus, we find our communion with God greatly enriched as we acquire his mind and outlook. Religious education would take this matchless life as the children come to know it and find therein the spirit of their approach to God. Verily, they learn to come unto the Father by him. When we remember the vague and intensely egoistic interests that go to make the subjects of our prayers, need we wonder that communion with God is not an outstanding mark of the ordinary religious experience? Only a life of true communion with God, which is a life of community of interest with God, can lead one ever to say as did that great Christian of an early day, "Paul, an apostle by the will of God." It would be a renaissance of Christianity if lives could be sustained by such a conviction. Religious education would seek to achieve such an intimacy between the soul and God by the cultivation of communion with God.

These four things then, the knowledge of God, allegiance with God, worship of God and communion with God are the ends sought in religious education. The education that does not achieve these ends is not religious. And since they cannot be achieved in their fulness apart from Christ, the education that does achieve them must be Christian education. The whole process is merely the quest for religious experience. At every step it acknowledges two things, the sacredness of the individual and the spirit of God but it believes that God works in souls even as he works everywhere else, according to certain well defined laws or methods of procedure. So it becomes the task of this science to discern these laws and to co-operate with them for these much desired ends. All who are so employed may count themselves happy and may justly believe that they are "laborers together with God."

INTERNATIONALISM AND WAR

By PROFESSOR WINFRED N. DONOVAN, D.D.

IT may be profitable to review at the start some of the views which we as Christian men hold in common. For the very words of my title arouse prejudice. To call war by name suggests that one is to denounce it. Its advocates usually shun the word and discuss patriotic ideals, or some euphemism.

I take it that we all agree that the use of force is sometimes necessary, that force, even military force, may be used in the interests of justice and even of love. I think that Jesus believed this.

Again we probably agree that there is nothing un-Christian in a police force, whether it be a town constable or an adequate army or navy—adequate for strictly police duty. Much current talk about police forces, however, degenerates into unutterable nonsense when it cloaks the idea that a single nation is to police the whole globe for that nation's profit.

Further we recognize that abhorrence of war is far from a defence of our enemies, or a plea that they be allowed to whimper out of the just consequences of their acts. Any opposition to militarism must of necessity light first on Prussia as chief offender. Happily for the world Prussian militarism is somewhat handicapped at present. Do we also agree that militarism is no lovelier in an American pulpit than in the Prussian Herren-Haus?

NEED OF A NATIONAL ETHIC

Once more, we admit that a nation carries collective responsibilities which cannot be gauged by those of any individual. Must a nation then formulate its own moral code? I seem to assent if I say that I find no recorded utterance of Jesus which lays down rules for a nation, either in its individuality or in its relations to other nations. I hope that we all find in his teaching underlying principles which we believe apply to national conduct. I hope so, for our problem is found precisely in the question whether our resources in Christ include an ethic adequate for nations. There are few if any more urgent problems within our view. The Old Testament seers conceived a life for a nation whose God is the Lord. Is the message of Christ more restricted than their vision? They thought of a great union of nations, controlled from Zion, who should beat their swords into plow-shares. Is Christianity narrower or less human in its limits?

Lest the reference to a union of nations alarm someone, let me hasten to plead that I do not hold the League of Nations the only

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possible means to achieve the prophetic vision. I think you agree with me that the Creator may not be shut up to a choice between a league of nations or an association of free peoples. If you go with me so far, I hope you will not close your ears or your hearts while I confess that a league which already includes about three-fourths of the people on earth appears to me to be the most promising attempt yet made to realize the prophets' dream. Yet I frankly hope to live to see something still better.

These preliminary agreements of ours give a new illustration of the fact that discussions of war and of international relations inevitably trench upon each other. To begin with either is to assume certain premises. In beginning with war I assume that we have a fairly correct working idea of a nation, the same idea of decent national conduct. Later I shall discuss each of these ideas at greater length. I start with war, on the ground that it is the greatest evil that affects international relations. I propose to justify this statement and to ask what resources we have for overcoming this evil. Then I intend to inquire what elements we have for a conception of right relations between nations and what *resources* we have toward realizing this conception.

The main propositions against war come under two heads. Negatively, its wastefulness; positively, its debauchery of humanity.

THE WASTE OF WAR

Under the negative heading of waste may be put all the familiar arguments as to actual destruction. War is destructive not productive. At the beginning of the world war the human race had a certain amount of property representing the net accumulation of thousands of years. Statisticians assert that the four years of war used up about one-fifth of this net reserve that man had accumulated in his conquest of nature. Whether or not the fraction is right, consider the principle. Your grandchildren and mine will be bearing the handicap of this great struggle. Consider too that over 90 per cent of the expense of this government for the people is devoted to payment for past wars or equipment for possible future war. Everyone in this room is mortgaged for over two hundred dollars war cost besides being obligated to pay the interest on thousands more. For most of us this obligation is multiplied several times, although it is concealed in the so called cost of living. Property loss is of course the lowest consideration. Above that we put the loss of life, much of it the choicest that a nation has. We Americans have hardly tasted this loss in comparison with the nations of Europe. Above that we put the loss of the genius of the race, the scholars, inventors, poets, seers, whose contributions might have endured through the ages. The

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mind grows dizzy and sick in any effort to grasp the total of waste in the years 1914-1918. We shrink from trying to perceive the loss through the ages, or the possibilities of another war with methods of destruction so enormously improved since 1918.

THE FUTILITY OF WAR

But all this destruction might conceivably be praiseworthy if it really made men or nations better. Does it? The second count in the indictment of war as wasteful is its utter futility, its foolishness as a means of settling any issue. Nothing is settled till settled right. Mere preponderance of force has never made moral right. The two may work together, but they can never be identical.

War settles nothing. The final adjustment by which belligerents resume normal intercourse is always made by diplomats who have kept their precious beings at a good distance from the danger and suffering in which they have embroiled thousands or millions of human beings. Commonly the adjustment secured serves the ends of these diplomats rather than the purposes of those who have gained the military victory. It is a commonplace of historians that the permanent results of a war are never those which were sought by the instigators of the war. Often they are the direct opposite.

I know of few more impressive confirmations of this view of historians than the picture now being offered by that daring English war correspondent, Sir Philip Gibbs. Gibbs, you remember, is no pacifist, padded chair patriot, but literally a man of the battlefield. He reminds us how all the nations were buoyed up by their assurance of enjoying the "fruits of victory." Time fails for his picture of what the nations have gained for the fruits they sought. Begin with America who has gained most. Think how much better off we are financially, morally, in the spirit between classes, in the deepening and harmonizing of religious life. Then if you can stand it, pass on to Japan, England, France, Italy, Russia. Have you heart to cross the line to Germany, to the charnel house of Austria, clear on to Armenia? The fruits for which the nations sought through war! But all this destruction and futility is negative. We turn to positive injuries.

CRIME AS WELL AS WASTE

War is not merely waste. It is crime. Put aside for a moment the casuistical question whether a nation can commit a crime and look at the reasons for war. Our English friends have a singular ability to face facts, even unpalatable facts. Years ago Norman Angell exposed the economic character of modern war. The defect of his book "The Great Illusion" is that he proposed a

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merely economic cure. Today he recognizes that mere thrift will not eradicate war. But his diagnosis of the disease is being accepted by an increasing number of English thinkers. We must not refuse it because socialists proclaim it in America. War is robbery. Nations fight because one nation wants another's possessions actual or potential. War is the attempt to get by violence what cannot be secured by normal methods. Bethman-Hollweg and Sir Edward Grey were far more honest as to the objectives of 1914 than have been the politicians and preachers who have glossed the facts with sonorous sophisms. The plain truth is that a few men with visions of national aggrandizement hurl millions of men to destruction in an attempt to gain their wishes. It is thuggery on a gigantic scale. Economists have long declared this. If anyone doubted that the great war was an economic struggle, he must have had his eyes opened by the disclosure of sordid selfishness in the post war negotiations. The delegates have talked of self determination, national aspirations, rights of nations and other noble conceptions. They thought coal, iron, oil.

Don't think me an utter pessimist. The diplomatic utterances of the last seven years register one great advance. They show that even the most militaristic peoples feel that war today demands an excuse. The common excuse of self defense put forward by all the great powers witnesses that the whole world today acknowledges the wickedness of aggressive war. Every nation tried to show that it was observing international law, while its adversaries were not. Every nation stated moral justification for its fighting. This marked a glorious gain since the time when the strong nation sent forth its armies to get what a weaker nation had and shamelessly exhibited its loot. It shows how the thought of Christ is leavening the thought of men, forcing them to measure their conduct. I have turned aside to it because human nature seemed to demand a momentary relief from the horror with which I was dealing.

I come back to recall how the prophets of old viewed the greed of commerce as the great sin which estranged men from God. The great iniquity of Babylon was that she trafficked even in the lives of men. Try to imagine Isaiah, Ezekiel or any of the prophets estimating his country by its export and import statistics!

THE DEBAUCHERY OF NATIONS

But far worse than the crime of despoiling a neighbor nation is the debauchery inflicted upon the fighting nation. Think of the propaganda set on foot in every nation to incite hatred of opponents. Some of the propagandists were frank enough to say "a man won't fight unless he hates. You must make him hate the enemy if you want him to use the bayonet." Ask any instructor

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in bayonet drill about the psychological preparation. See the cool contempt with which he will ask if you would expect a man to stick another in cold blood. War is a letting loose of the brute, a removal of the inhibitions which civilization has toilsomely imposed upon the lower instincts. It works its instrument to the point where he is ready to violate any human being—man, woman, or child. Untold generations will bear the moral degradation of this last great struggle.

I realize that some will say I am defaming the soldier. It is out of love and admiration for him that I protest against the unspeakable wrongs inflicted on his character. I know well that war developed some virtues; but if you will get some of those gloriously chivalrous boys who went from your homes to tell what they feel war meant to their souls anything I am saying will be pale and tame. You will understand the silent abstraction that puzzles their mothers. It is indescribable when one of them looks smilingly and unfalteringly into your eyes and says, "I have absolutely nothing to say for it, but you know that in the army 'orders is orders and must be obeyed.'" Can a Christian man need any greater indictment of war than the reaction of clean young manhood backed by what has been revealed of the sordid source of the orders which must be obeyed.

To put the matter in a nutshell, no one will seriously maintain that a nation is Christian in proportion as it succeeds in war. Let us have done with the whole absurdity of trying to establish harmony between the spirit of Christ and the spirit of war. Four years ago an English churchman in high position pronounced war "the wickedest and most insane of our maleficent institutions." Honor to him for those courageous words in time of strife. Let us today recognize war for what it is, a great evil to be overcome. Meanwhile let us not abuse the individual soldier but show that peace lovers can at least be as Christian as militarists in respect for the other man.

OUR RESOURCES AGAINST WAR

Once we acknowledge the antagonism between Christian faith and war, what can we say of our resources? On the side of war are all the appeals of human selfishness. For us the old recognition of God's great gift which makes us in all humility debtors to minister to Greek and barbarian, to every class of men. We have the Cross to sway our hearts, the words of the Lord Christ to guide our thoughts. The same old motives? The same old needs? Yes. However much it might flatter us to believe that our little day marks a change of epochs, proofs for such a belief are strangely lacking. Mankind has emerged into no millennial paradise. In international politics the leopard has by no means

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changed his spots. Instead of a new earth with liberal government everywhere, we see every liberal government made autocratic for war purposes and finding it very difficult to return to liberalism when the emergency is past. We must face the old problems and make better use of the old resources.

We have considered a wrong relation of nations which has grown intolerable. Now we turn to think of right relations, the pleasanter idea of internationalism. First I wish to speak of two historic views of the relation of Christianity to civil government, then note the appearance of a new concept of nationality and see what Christianity has to offer this twentieth century conception of nations.

CHRISTIANITY AND POLITICAL MODES

The first historic view to be noted made the Kingdom of God independent of political power. A man could follow Christ in whatever nation he might have been born. Jesus' idea of the Kingdom of God was not to add another to the list of kingdoms, Egypt, Babylon, Assyria, Persia, Greece, Rome; but to establish on earth a new rule of a different sort. "My kingdom (sovereignty) is not of this world else would my servants fight." Every rule to that time had rested on force. Each of the six powers named had dreamed of an enforced unity of the world as then known. Over against the rule of the military Kaiser (Caesar) Jesus put the sway of good will. Since this new rule was to be within men and not with outward demonstration, it might co-exist with the rule of Rome or any other secular power. As a matter of fact the church did so exist for some three centuries. The N. T. writings breathe the idea of submission to the civil power. Love the brotherhood. Fear God. Honor the king. The view seems to have been that all governments came from God permissively. As humanly administered all were oppressive. The Christian must adapt himself as best he could to preserve his own moral integrity and allegiance to God. This is the theory of a politically subject church.

We need not dwell long on this phase except to note it well so as to recognize its partial reappearance centuries later in national churches. Naturally a subject church like this would make little mark on secular history. So little did it make that it is much misunderstood, e. g., many current writers state with the utmost assurance that communism was a feature of the church of the first three centuries. Their only support is the declaration that the brothers used their individual property freely for brothers in need. Peter said some stern things to Ananias and Sapphira. They utterly lose their point if the church was communistic. What nonsense for Paul to exhort Christians to lay by for the common

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fund as God has prospered each! The early church was a body of unselfish believers, but no communistic society. What folly to give advice to those who were rich in this world's goods when there were no such in the church!

Christians were noted for their chastity, honesty, kindness, serene happiness, and an indifference to death which often amazed their enemies.

These characteristics belong to no mere slave morality. Rather they show a human morality broader than race or class. It is in just this way that Paul conceived Christian morality. Most of his converts were subjects. But they were to live as Christ's men.

THE CHURCH AND THE WORLD

This first view is that of the first three Christian centuries. Then comes a second theory which views the Kingdom of God as broader than all states, destined to overcome them all in a great union of nations. This view, with its whole new range of problems, emerged as men of the ruling classes became Christian. When at length an emperor of the Roman world avowed himself a Christian a new adjustment must be made. It had been said that the Holy Roman Empire elbowed the kingdom of heaven off the earth and back to heaven. The church took on a new characteristic, the formal idea which gathered up the sacerdotalism of all history with the sacramentarianism of the Roman Empire and sought to engraft them on the new rule which promised to fill all the earth. In every great nation of antiquity there had been a class who claimed to be experts in supernatural matters. They were always meddling with political affairs and claiming supernatural sanction for their interference. Priests, augurs, or whatever they were called, they claimed to be masters of magic ceremonies which could powerfully affect the welfare of man or state. Rarely could a king or emperor withstand this priestly class. Babylonian and Egyptian inscriptions, as well as later history, tell of these conflicts. Good was wrought by priests. Then, as today, the priests often upheld popular morality. Too often they used their power to enrich their class and to secure privileges for it against both rulers and common people.

THE DEVELOPMENT OF THE HIERARCHY

A dominant Christianity gave a great opportunity for a hierarchical conquest. Wise and strong were some of the men who headed the supernatural church and exalted it to pass judgment on any political power. In the perspective of history the motives of the hierarchy show little better than those of the secular politicians. All sought to control others by force.

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They would establish their views not by Jesus' path of self sacrifice, but by enforcing compliance.

These two theories may be designated as (1) the subject theory of Christianity expressing itself in a spiritual kingdom; (2) the dominant theory that Christianity should express itself in a visible church.

This second theory held sway till the time of the Protestant Reformations. Since then it has been growing weaker. A new attitude is emerging. The growth of nationalities has been the great feature of modern political history. The eighteenth century individualistic movement shows the extreme of this decentralizing tendency. It and the accompanying humanitarian movement underlie the great democratic phenomena of the American Revolution and the French Revolution. The great foreign mission enterprises are religious expressions of these same two tendencies. For a time it looked as if nationalism and patriotism might be obliterated in a great world order. Napoleon, consciously or unconsciously, contributed to this conception. Then came the strange reassertion of national sentiment, most notable in Germany, but affecting all Europe. Patriotism became a religion. The doctrine of the super-moral state in an absolutism was matched by the worship of a majority vote in democracies.

This impersonal state or majority was given authority over conscience and religion. We thought the war had killed the idea of the super-moral state. Its chief exponent has indeed been crippled, but we are astounded to find how widely this false philosophy has spread.

The great thing for us is that out of all the turmoil is coming a new conception of nationality. We are learning to value a nation just as we value a personality, for its inherent worth and for its co-operative possibility.

WHAT CONSTITUTES A NATION?

Of course you ask now for a statement of what constitutes a nation. So many of the difficulties of the peace attach to the endeavor to define a nation that an amateur should be modest. A French writer who has greatly influenced the negotiations affirms that the principle of nationality "is not founded on race or language, as is too generally believed, but upon *readiness to live together*." He instances Switzerland as a case of two different races and three different languages in a very coherent nation. He also notes the allegiance of Basques and Bretons to La Belle France.

This definition deserves the thought of those who are easily catching up the Americanization slogan of "One flag, one language, one country."

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I adopt the idea of the will to co-operate in a common government for common ends as the test of nationality. I am aware that refractory members may sometimes need restraint, even forcible restraint. I have no immediate expectation of a nation without a police force. But I believe this idea of voluntary co-operation is the guiding principle that is our hope within nations and between nations. Only the co-operation of nations possessing an individuality that commands their own respect and the respect of other nations will achieve the new order which humanity craves. Only that will dispel the awful apprehension which today besets the stoutest hearts. I have little faith in Mr. Angell's economic motive for peace among the nations. In fact Mr. Angell now declares that the great need of the hour is a spirit of good will to remove fear and suspicion. I have little more faith in the deterrent effect of the oft repeated warning that another war will mean the end of Western civilization. Fear of consequences has given slight check to inflamed passion. I have little faith in an *enforced* peace. The word from Europe is that this war which was to end war has by no means made pacifists of its own generation. Follow the conferences and see how intent every power is to hold the positions of great strategic importance for beginning the next conflict.

The hope of peace is in overcoming the spirit of plunder by the spirit of helpfulness. To do this we must overcome the idea that a nation or business corporation can be soulless, recognize the many souls that are concerned in it. We must see that there is no activity of life where man can shed his moral responsibility. We must have done with super-men, super-nations, and super-races.

The golden rule presupposes respect for individual personality. Applied to nations it will mean respect for national personalities. This is something different from the socialist's plan to lose all national character in the common drab of his internationale. It is rather the development of a nation's character to the utmost consistently with justice to others so that each may make its full contribution to the good of all.

GROUND OF CONFIDENCE

The American Union, the Swiss Confederation, the Federation of the British Empire give suggestion of this co-operation of worthful units. The union of nations may not be so close as in these federations, but it will have the same reverence for other units. The units will respect each other. They will not wrong each other. They will not suspect each other. The unguarded boundary between the United States and Canada will become typical. Not only will nations refrain from injuring each other. They will make positive contributions of helping each other in

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the conquest of disease, the utilization of natural resources. Yea, they will communicate as equal to equal their great enthusiasms and aspirations.

Do you count as opposition Bernard Shaw's sneer that only a nation of Christs will be Christian? Does not that imply our mission and our resources? The Christian message is unique among even the redemptive religions in its power to transform. Our Christ is sufficient to remould any human life. By this permeating transforming power His victory will come. Neither the subject theory nor the dominant theory has stood the test of time. The new view of co-operative individualities offers a new opportunity to apply Christ's rule of life. That rule which he left us, fortified by his life and spirit, is the only resource commensurate with the new task. The new conception is a revival of what was best in the first theory of the independence of the kingdom.

After most of this paper had been written, there came to my desk this quotation from Sir Philip Gibbs, to whom I had already referred: "For twelve months I have been a traveller in search of the promise of a better world after war's agony. Though I searched I have found no great cause of hope—though hope I have. . . . But in railway trains, restaurants, wayside places in many countries, I have met men and women of all classes who are inspired by a desperate will to break the old spell of evil which now prevails and to establish a new order of things which shall fulfill in some degree the hopes and ideals which came to them in the agony of war—the destruction of militarism, the security of the common folk, a closer fellowship among civilized peoples, a resistance to the old men who made the war, and a cleaner, saner system of social life within and across the frontiers of nations.

"I have found among these peoples a consciousness that the old gospel of force must give way to new ideas, and that Europe can only be saved by a reconciliation of nations, exchanging their resources of wealth and labor, helping each other out of the ditches of despair, wiping out the war debts, and abolishing the old barricades of commercial rivalry. This, I am convinced, is the faith of great numbers of people in every country of Europe, thwarted for the time being by the old men—the men with the old ideas, who still have their hold upon the machinery of government—but not always to be thwarted.

"As a distinguished Frenchman has said to me: 'The old men cannot live forever. Soon they must die and then youth will prevail.' The world waits for the coming of youth—the new men with the new ideas born out of the convulsion of war. . . . Perhaps they will not appear in the year that is coming, nor before some tragic happenings have scared us; but nothing, in my belief,

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can check the triumphant assertion of a new leadership which will presently take up the control in all European nations, and work for the ideas of peace and fellowship beyond national boundaries. For that is the only hope of Europe, and there are many who know it."

And I believe that deep down in the heart of that gifted Englishman is our common hope, the Christian hope whose light shone upon the seer of Patmos till he beheld the kingdom of this world become the kingdom of our Lord and his Christ.

RELIGION AND HIGHER EDUCATION

ABSTRACT OF AN ADDRESS BY REV. CLIFTON D. GRAY, PH.D.

President of Bates College

HOW may religion permeate higher education? No more important question can be asked than that concerning the religious life of our college communities. Every parent is vitally interested in this topic. When a boy or girl is about to leave the protection of the home and the influences of the home church, we may rightly ask: What will four years in college mean to them religiously? Intellectually, it is bound to be a "storm and stress" period. Practically, it means new friendships and new temptations—of the same sort that come to those that leave home to go into business in another community. Much will depend upon the prevailing atmosphere in campus and class-room as to whether the religious life of the student is strengthened or weakened during his four years of college life.

The older generation remembers the more intensive emphasis upon the Christian life in the old days and sometimes forgets that colleges, like everything else, customs and conventions included, have undergone in the last half century a process that might be called secularization. Moreover, our expressional religion has turned from the emotional and introspective to what is best set forth in terms of service. These fundamental changes may not be overlooked by one who is anxious to estimate at its true value the present state of religion in our higher institutions of learning.

Another fact that ought not to be forgotten is that college students, even in our denominationally-fostered institutions, represent for the most part a cross section of the community at large. They are therefore no better and no worse than similar groups gathered together in our public schools—except that possibly they represent intellectually a higher average. Morally and socially, they are not differentiated in any marked degree from these other groups.

No study of the religious situation in our higher institutions of learning can overlook certain more recent factors each of which has had a tendency to modify more or less unfavorably the positive Christian atmosphere of other days. For example, athletics in itself a good thing, can be and has been prostituted to ignoble purposes. When a Christian college, in the desire to secure a winning team, permits the crowd that runs its athletics to hire

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"hard-boiled" coaches, with no vocabulary but high-pressure profanity and with equally questionable morals, it affords an illustration of how Christian influence may be abandoned for the sake of the successful advertising which grows out of modern athletic competition.

Much good can be said for fraternities in college, but more than one college president would freely admit that some of his most serious moral problems arise because of situations in fraternity houses that are more difficult to direct, much less control, than they would be on the college campus.

There is, finally, in most of our colleges a tendency to enlarge the influence of the alumni upon the governing bodies of the institution. Formerly in large degree self-perpetuating, college boards have in recent years been so constituted as to admit an increasing number of graduates of several years' standing. It is usually the case that selection is made by reason of popularity without much reference to either religious convictions or educational attainments.

These then are some of the difficulties which face those interested in the maintenance of vital religion among college students. What is the remedy? The key to the situation lies in the faculty. Religion can never get very far into the lives of the undergraduates if it has not already permeated the lives of the members of the faculty. Perhaps this is hopelessly oldfashioned, and a betrayal of highest academic standards, but I cannot help feeling that a Christian college has no business to appoint as teachers those who do not profess an active sympathy with the Christian religion and whose sympathy is not practically expressed by fellowship with some Christian church. It is a strange anomaly that a college should retain on its staff a professor, however brilliant and efficient he may be in his department, who goes out of his way to sneer at the Christian church and whose attitude toward religion is destructive rather than conservative. If it be said that this is an infringement upon academic freedom, the reply is that a Christian college is not a university and that, moreover, academic freedom does not mean academic license.

If religion is to permeate higher education, we cannot be indifferent to the personal conduct of undergraduates, even if that personal conduct involves no public reproach or open and flagrant violation of college rules. Yet indifference on the part of college authorities to such matters has been characteristic of some institutions. This has been in part one of our inheritances from German universities which regard the private life of their students as no concern of theirs. It is most certainly the business of the faculty of a Christian college to have an intimate oversight of the

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moral life of its students and to stand firmly for shutting out some of the evils which are common to all communities. There should be no room in a Christian college for either "hard-boiled" or "half-baked" students; it is not a moral hospital or a psychopathic ward. Its mission is not to cure moral defectives, but to make effectives out of the material sent to it by the average home. It cannot do this great task without a faculty who vote unanimously on the side of a wholesome and positive Christianity. Here, and here alone, is the answer to the question: How may religion permeate our colleges?

THE PRINCIPLES OF JESUS—AND THE INDUSTRIAL CONFLICT

BY

PROFESSOR HENRY K. ROWE, PH.D.

THE Christian church has faced many difficult situations in its nineteen hundred years of history. Early in its course it had to create its organization and formulate its creed. At various times it has found it necessary to define its attitude towards schismatics and heretics. In modern times it has been compelled to regulate its relations to the family, the school and the State. It has had to clarify its message, interpret it through the processes of Christian education, and apply it to the individual and the group. It has believed that the principles of Jesus were valid for the life that now is and for that which is to come, yet it has had to meet the objection that they were not practical to a given age. Today the church is brought face to face with the question whether the principles of Jesus really can solve the problems of a time like ours, when mighty economic forces are driving men like leaves before a hurricane, and the selfish interests of individuals and classes seem so contrary to the spirit of Christ.

We are representatives of the ministers and churches of New England. We stand in our pulpits as prophets of idealism. It is demanded of us to show that ideals can be turned into realities. Do we honestly believe that they can be? Those who feel the weight of realities are increasingly impatient of visions and expectations, and our influence will steadily decline unless we can translate vision into present values. We must face the issue without equivocation. There is no question in our day that is more vital to us as Christians than this: Can the principles of Jesus really solve social conflicts?

I. THE NEW SPIRIT IN INDUSTRY

The first ground for confidence is the new spirit in industry. A superficial glance at the forces that are playing on the surface justifies little optimism; but a closer examination shows that there are underlying currents that are moving us steadily ahead. Christian principles are already being applied more widely than most of us realize, and they are working.

On the surface industrial conflict is very apparent. No argument is needed to prove the existence of such a conflict. The persistent opposition of many employers to the organization of labor, renewed within the last few months under the guise of a so-called "open shop;" the demand of wage earners for privi-

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lege and power, equal in many cases to the employer's insistence upon profits, and their determined opposition to any reduction of wages,—these are examples of a conflict of purpose. Ill will between classes is strong, because each is seeking to profit at the expense of the other. The employer invests his money for profit.

Such a conflict of purpose and will as this seems ominous in the light of the revolutions that have lighted the skies of eastern Europe, and we wonder if there are any Christian principles dynamic enough to solve such a conflict, to banish ill will, and to remove injustice. Can the good will that sang from the clouds on the Christ child's natal day mean anything more than a kindly sentiment among friends, helpless to make an impression upon the iron will of industrial rivals?

For answer let us turn to one instance that is not an isolated example of a spirit of good will in industry.

Two years ago a clothing manufacturer in the city of Cincinnati decided to run his business on the basis of the Golden Rule. He called his employees together and explained his purpose. Profits increased and he offered to share them with the workers. Larger space was needed and that required more workers, and he suggested that they bring in their friends instead of his advertising for strangers. In a year of widespread strikes there were no difficulties in his factory. In the following months of industrial stagnation his business required full time occupation. The Christian principle of good will accepted sincerely by one man created justice in industry and called out good will and confidence in return.

But that is not the most remarkable thing about this true story. The employers proposed to divide the profits among the workers on the basis of the amount of the regular wage, expecting to pay the largest shares to those who were getting the highest wages. You recall the parable of Jesus where the owner of the vineyard hired some men to go to work at the eleventh hour of the day, and when each was paid a minimum wage, many grumbled because they who had deserved a larger wage had received so little. Listen to the petition of the highest salaried among the workers of the Cincinnati factory after it had been proposed that the main share in the profits should go to them.

"Realizing that the Nash Company is using every effort to be truly just and democratic, and realizing that in making the final adjustment of wages on the profit-sharing basis a very large share of this final payment, as at present intended, would go to those making big wages, and heartily agreeing with the management that it is not just that the lion's share of the profits should go to any individual, or small group of individuals, we, the undersigned, all of whom are drawing a weekly wage of over sixty

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dollars, do hereby petition the management of the Company to distribute the workers' share of profits . . . on the basis of time worked instead of on the basis of wages drawn. This will give those making the smaller wage an equal dividend with those making the larger one, and we believe it is not only needed by them, but is just and in keeping with the policy of our Company. We are sure this will be appreciated by all the help."

Men, we have preached the Christian principle of brotherliness. We have called one another brethren in the Christian church. Was there ever a sermon or a greeting that had more of real, practical brotherhood in it than that petition? And it was in an Ohio factory in the year 1920, and most of those who signed the petition bore German names. Can the principles of Jesus really solve industrial conflict? On the basis of that experience it begins to look as if they might. Let us summon another witness.

WELFARE WORK

A confectionery company at Cambridge not long ago decided to provide for the greater convenience and comfort of its workers by setting aside nearly a whole floor of its factory building for their use. The latest methods of welfare work were introduced. A large dining hall was equipped to provide lunches. Rest rooms were made ready for those who might need them, and a first aid room for an emergency. Opportunity was provided for recreation. Commenting upon the new arrangement, with its multiple service to the employees, the president of the Company remarked: "Ten years ago the manager who suggested an outlay for welfare purposes would have been classed as incompetent to manage a business. But I predict that ten years hence the manager who isn't making provisions for such work will find himself without a business to manage."

Employers in increasing number are regarding profit sharing and welfare work as a necessary part of overhead expense, but they are coming to see that profit sharing and welfare work are not enough. They are ameliorative measures, but they do not go to the root of industrial discontent. They are of the nature of patronage, and the American worker does not want to be patronized. He is a democrat, and he is demanding democracy in industry, as he has it in politics. He wants a voice in the management of the factory.

This is not the place for a thoroughgoing argument in favor of industrial democracy. Our failures in political democracy are too numerous to give us great confidence in an industrial democracy that is not worked out gradually, and is prepared for by careful training through industrial education of a broad gauge sort. If it is ever to come, the employer must first admit the

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worker to a voice and vote in determining the hours and conditions of his labor, and by a wholehearted acceptance of the principle of collective bargaining with reference to wages. At the same time there must be on the part of the worker a willingness to recognize the larger interest and greater business capacity of the employer, and a disposition to join heartily with him for their common advantage. In short they must see each other as partners in a common enterprise, in which their interests are not identical, to be sure, but are so mutually dependent that neither can prosper without the other.

This brings into the light one more of the Christian principles that are on the way to recognition. It is the principle of co-operation. It is a principle that has created the modern business corporation, when stockholders, directors, and managers pool their interests and their efforts for a common task. And it is the principle that underlies employers associations and chambers of commerce that represent a great diversity of economic interests. It is the principle that is basic to every labor union, and that ties together the various trades and crafts in the American Federation of Labor. Because co-operation is not the rule between those who employ and those who work, does not mean that the principle is not applicable to their relations. It means only that so far the differences between them have obscured the advantages that could be gained from working together.

Already this principle of co-operation is being tried out. The Whitley committee plan that was devised in England during the war has found many imitators in the form of shop committees and joint conferences. The Rockefeller plan that was put into operation in Colorado not only checked disorder in the mining settlements, but has been tried out in other industries as well. The Leitch plan that was worked out in imitation of congressional government, though more cumbersome, has been successfully inaugurated here and there. These are experiments as yet, but they are multiplying in number. Their methods may not prove to be satisfactory. We are not yet in sight of an industrial millenium. But we have gone far enough to see that Christian principles do work, and that without them we have chronic discontent, increasing unrest, and a growing tendency to drastic action. A Christian platform of industry must be found, if the antagonistic classes are to be kept from cutting each other's throats.

IDEAS RULE THE WORLD

In the last analysis it is ideas that rule the world. In antiquity the idea of power seized upon the imagination of Sargon and Rameses and Nebuchadnezzar, sent Alexander roving over eastern borders, and devoted the talents of the Roman Caesars to maintaining the hegemony of the ancient world. In the Middle

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Ages that same idea of empire secularized the Roman Church, and made it aim at the political supremacy of Europe. In this age of machinery it has produced great captains of industry, who marshal their workers by the thousand and bend them to their will.

Another idea found root in antiquity—the idea of liberty. At first it was but a reaction from authority. The Athenian fought at Marathon that he might escape the yoke of Persia. The Maccabee raised the standard of rebellion that the Hebrew might not suffer insult from the Greek. In the Reformation the German and the English princes favored Protestantism that they might be free from papal oppression. To those men freedom meant absence of restraint.

These two ideas are at odds in industry today. The ambition for power makes the employer hold stubbornly to the authority that he has won by inheritance or achievement. The surging thought of liberty drives the worker to demand freedom from control.

But there is a better way than either unlimited authority or perfect freedom. Germinating in the sixteenth century this idea found crude expression in the Schleithem Articles of the German Anabaptists and struck a clearer note in the Pilgrim Compact that was drawn up in the cabin of the Mayflower. It became the fundamental principle of national organization and of ecclesiastical association in America. It was the idea of voluntary association for co-operative achievement and social control. It is not the same thing as liberty. There can never be complete freedom from social restraint without anarchy, whether in industry or in the State. There is a higher principle than individual freedom, the voluntary surrender of individual rights for the good of the whole.

Modern industry has not yet grasped that principle. Rights still outweigh obligations. But there is a distrust in the arbitrament of force in the industrial field, and when that distrust has become complete obligation will displace rights on the throne of public opinion. It is becoming plain that the world is too small and we are all too interdependent to go our own ways. The old ideas of autocracy and sovereignty are outgrown. The old institutional methods have worn thin. We cannot put the new wine into old bottles. There is a new dynamic in the ideas of brotherhood and service and co-operation, and when it gets to fermenting in the social mind the old ideas and the old institutions will go.

II. THE AWAKENING CHURCH

A second ground of confidence in the validity of the social principles of Jesus for our time is in the awakening consciousness of the church.

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Within the last hundred years the Christian church has made three great discoveries that are giving us a far larger conception of Christian truth. In the realm of the spirit they correspond to similar discoveries that have been made in the realm of natural science. As Newton discovered a law of gravitation and so gave a dependable basis to the science of physics, the church has discovered the law of spiritual gravitation, and founded upon it its psychology of religion. By this we know that there is an essential kinship between man and God, and that however far a man may wander away from God, the divine influences are drawing him back to his Heavenly Father. We know that God is in Christ reconciling the world to himself, and it is our experience that our hearts are restless until we find rest in Him.

As Lamarck discovered the law of evolution and gave a scientific basis to biology, so the church has discovered the law of spiritual development, and has come to realize the supreme value of religious education. These two discoveries have affected our ecclesiastical methods. We have a sounder basis for our evangelism. Not condoning sin any more than before, we summon the sinner to realize his heritage as a son of God, and we bid him make response to the Father's call. We have a clearer understanding of the significance of Christian education. Convinced of the infinite possibilities of development, we stimulate the awakening consciousness to feel its privileges and potencies. Realizing these functions the church has extended its appeal to all the world, and has followed the evangelist with the educator.

In these two directions we have made real progress. But the church has been slow to realize that religion must affect all social as well as personal relations. That conviction has waited upon a third discovery, the discovery of the social gospel of Jesus. As Kropotkin discovered the law of mutual dependence and mutual aid, and so gave a sound basis to the science of sociology, the Christian church has discovered that the development of personality depends on the maintenance of right relations with other persons, and that unless there is a Christian ordering of group life, the individual finds it next to impossible to work out his own salvation. The church has discovered that it must add the function of socialization to that of evangelization and of education.

We must not fail to realize how splendid are these discoveries, and how much they mean for the future of our race. It is a matter of frequent remark that the scientific inventions and discoveries of the last century and a half and their application to all departments of industry have been so far in advance of our spiritual gains that we are in danger of becoming paganized. But there has been no less a revolution in the realm of intellectual and spiritual understanding, though its significance is not yet generally apparent. If

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we could appreciate the discoveries that have been made in religion and how far-reaching may be the consequences, we should take heart as we look out over the world today.

We have discovered the laws of God's own working. As the sun holds the planets in its thrall, so God is drawing us to himself. As the germinant life in the seed expands into blossom and fruit, so the divine life within us develops its fruitage. As the personal life is abundant in its richness only in the midst of a social environment, so the Christian can live his full spiritual life only as his social relations are Christianized.

To Christianize man's social relations is vastly to enlarge the scope of religion. It does not supplant the task of Christianizing the individual, but it is as much larger a task as to assemble thousands of spindles in a factory and run them all by steam power was a greater achievement than to turn a spinning wheel in a cotter's home by the motion of the human foot.

SOCIALIZING THE CHURCH

The socialization of Christian people antedates the social functioning of the church, and it is still in process. This socializing process has gone on inside the ecclesiastical organization, and mostly for the glory and enhanced power of the church. It is needful that the church should socialize its own purpose, and intelligently direct its efforts to socializing all the institutions in which our human relations are organized. As the principles of peace and co-operation have been applied in our nation between the separate states, as the principles of justice and comity are demanding recognition in international relations, so the principles of Jesus should be applied to the family, to property, to the system of industry, and to all our established relations. This is the later task of socialization that belongs to the church.

It is because the church is awaking to that great responsibility that there is ground for faith that the principles of Jesus will find acceptance in society. It takes time for the rank and file to apprehend new phases of truth, but the leaders have perceived the meaning of a social Christianity, and the movement is gathering momentum in spite of short-sighted opposition. Particularly is it becoming plain that a determined attempt must be made to Christianize industry.

Twenty-five years ago seers like Washington Gladden were pointing out the evils of the time and urging the church to see its responsibility. Fifteen years ago the denominations appointed commissions on the church and labor. More recently social commissions have formulated, and one denomination after another has adopted a statement of Christian principles in industry. Clergy of the Episcopal church both in England and America have been particularly well informed and outspoken. Christian

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laymen have sat on conciliation committees and industrial boards, and here and there Christian employers, like the "Twenty Quaker Employers" in England have seriously debated their industrial responsibilities.

Unquestionably the main task of the church in the conversion of industry is educational. The church does not have expert acquaintance with the operation or commercial relations of industrial plants to justify any attempt to dictate methods. Its business is to interpret principles first, and then to urge their adoption. This has been done in recent months with special efficiency by the Young Women's Christian Association, by the Methodist Federation for Social Service, and by the Federal Council of Churches. This last organization has attempted conciliation on occasion.

III. THE OBLIGATION OF THE CHURCHES

We may properly ask ourselves what the next steps are that the church should take. The Massachusetts Federation of Churches last year amalgamated into one declaration the statements of industrial principles made by twelve denominational bodies of England and America, including Catholics and Jews, and then, supplementary to the announcement of principles, it pointed out the obligations of the churches. That part of the statement reads:

"The churches represent a gospel that is surcharged with the spirit of harmony and good will. However much they have failed to measure up to the standards of the gospel with which they have been entrusted, they are the recognized custodians of a religion whose ideals have never been surpassed and whose dynamic power is powerful to transform human nature.

"It is the obligation of the churches to take seriously the teaching of Jesus as it applies to present conditions in industry, to interpret the teaching in plain terms of every-day life, and to teach the responsibility of every individual and every class to act justly and to live rightly in this industrial age.

"It is the obligation of the churches to teach the value of sacrifice in the common life of today, and to point out that as great heroism and loyalty to the nation may be expressed in the work of peaceful industry as on the battlefields of war.

"It is the obligation of the churches to stimulate the discussion of the problem of our human relations as moral issues, to promote conferences for a better spirit of understanding, and to create a Christian public opinion on social and civic problems.

"It is the obligation of the churches, through their social service commissions, to investigate phases of social and civic life, to test individual standards and judge situations by Christian

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principles, and to discover the most efficient ways and means of bringing Christian influence to bear upon the parties in industry.

"It is the obligation of the churches to inspire the consciences of individuals and groups so that they shall endeavor to realize ideals; to create faith in conscientious achievement; and to insist upon a better social order."

The church's function is to direct and energize the industrial conscience. In a time like this, when employers are escaping from the stranglehold of a war-flushed army of employees, they are tempted to turn on their workers and take advantage of their weakened position. Then is the time for the church to remind employers of their obligation. Like a certain industrial committee of a church federation, the churches as a body should urge upon business leaders a statesmanlike consideration of the problem of unemployment. When international conditions are ripe, it will be the duty of the church to call for the regulation of international industrial questions in the Christian spirit.

The denominations should educate their ministers in industrial principles and practice, from seminary days onward. They should make it a live issue in their denominational press. They should appropriate money enough to distribute a literature of Christian industrial theory and practice. This literature should be the basis of discussion in men's classes and in young people's societies and in church forums. In these ways the churches can be forming public opinion.

It would be interesting to discuss the specific ways in which the principles of Jesus might be translated into action and embodied in institutions in industry, but it is possible to speak only in general terms.

IN CONCLUSION

In summing up our discussion we reach this conclusion. The pagan principles of selfish profiteering, of neglect of the human element in industry, and of class conflict have failed to create a healthy industry. There is a distinct trend in the direction of a better spirit and a truer method in industry, that reflects the influence of the social principles of Jesus. The church is awaking to its obligation as the social mentor, and to a faint realization of the dynamic which it possesses for social reconstruction. Every day it is becoming plainer that nothing else but the principles of Jesus embodied in consecrated groups of human beings can solve the industrial conflict.

Ministers sometimes hesitate to speak plainly, but the times challenge us to speak boldly. Dr. Garvie, writing in the first number of the new *Journal of Religion* says: "If the reconstruction of human society after the war is to take place without a class war, a ruinous economic conflict if not a destructive political

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revolution, Christian principles must be applied to the economic and social problems, and the Christian spirit must prevail in all efforts at their solution. For this end the Christian churches must bear their testimony and exercise their influence explicitly and directly, and not merely by attending to individual experience and moral character."

The time has come for the church to challenge the world to show why it should not at last base its civilization on the religion of Jesus, and the church must fearlessly point out the way. It must demand unitedly that its body of social ethics be accepted as the manual for human conduct. It can furnish a platform for discussion and a place for conference. It can bring together those who find themselves so far apart that they do not know the paths that converge to peace. It is a day for the church to assert its moral leadership.

The church must be baptized with the spirit of Jesus, as well as attempt to interpret the principles of Jesus. It must be aquiver with eagerness to lead on to heights of achievement yet unscaled, up out of the valley of discouragement and hate and strife. It must be ready to try new methods that are surcharged with the spirit of genuine interest in the longings and the difficulties of every marginal group and every last man. It must welcome high and low, rich and poor, saint and sinner, ignorant and learned, to meet together, thresh out their problems, feel a real fellowship, and learn to have confidence in one another, until out of the melting-pot there shall come forth a new race because they have been fused in the crucible of the divine.

As once on the troubled waters the voice of the Master fell,
And the tumult of the tempest bowed to his magic spell,
So now in the stress of conflict in industry and trade
The clouds of distrust can be lifted and the force of the storm be
stayed.

There's a better day in the making, a better year's at the spring,
For men of faith are blazing a path for the coming King,
And the Lord of the lake will be Master of the market and the
mill,
When the church speaks with His accents and teaches men His
will.

EVANGELISM

BY REV. H. F. STILLWELL, D.D.

WE have come to a time when a new emphasis is being placed upon evangelism. New methods are compelling us to re-discover to ourselves just what we mean by the term. The conspicuous change is away from great union tabernacle mass meetings which have prevailed for the past quarter of a century; from the vocational evangelist to the Pastor and the local church. Another change in method is the direct result of the growing emphasis on religious education in the local churches. Our concern is that these changes shall not effect a swing so far in the opposite direction as to diminish effective soul winning.

The biggest thing in the world today is religion. It has been the one persistent problem through the ages. The beneficent purposes of God in the creation of the races were shattered by the selfishness of human choices. The races turned their faces away from God, they went away. For thousands of years God warned and entreated men to return to Him. The selfishness of men prevailed to their utter helplessness and ruin. By wars and pestilences and plagues and famines God warned and disciplined men. He kept telling them that apart from Him there could be no happiness or peace. To turn the heart of the race back toward God was the problem. The religious devices of men had failed in solving this. When all the inventions of the races had resulted only in darkness and despair God sent forth His Son. It was the last thing He could do.

The problem then of Jesus was to arrest the attention, awaken the affections, and impel the choices of men toward God—to bind the heart of the wilful wayward races back to the heart of the Infinite. It was a religious problem and it persists as the fundamental task in the bringing of the Kingdom of God upon earth.

In the great shock produced by the world war everything was shaken. Empires were turned backward and international relations were in chaos. Commercial and social foundations were overturned—the world relations were in confusion. It is not surprising therefore that religion should be affected and the faith of sincere souls radically disturbed. When we recall that most of the nations at war were Christian nations, that their armies marched to the front singing Christian hymns, that it was these same Christian nations that invented and devised the most fiendish and diabolical instruments of cruelty and destruction, it is little wonder that here and there, everywhere, men asked, "Is this

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possible after two thousand years of the teachings of the Man of Galilee? Is this the Christianity Jesus came to establish? If it is, shall it not pass like other religions which have gone?"

One of the paradoxes of the religious world today is that while it questions the Christianity of its day it believes in Jesus Christ. His is the ideal life in the eyes of multitudes, an ideal which they confess as unattainable in themselves, but their ideal nevertheless. To the common man He is the great Commoner. As men saw Him in His day, they discovered that there was none like Him, no, not one. His enemies were rebuked and enraged, but they could find no fault in Him. Beholding Him, they were subdued by Him. Seeing the wonders which He wrought, they confessed their impotence, crying, "The whole world is gone after Him." These facts in the life of Jesus were the forerunners of His prophetic utterances, "and if I be lifted up from the earth will draw all men unto me."

It is of the greatest interest to us today to know what is the Christianity of Jesus. The answer is in the life terms of the Son of Man, what He said and what He did. He is the greatest teacher of religion the world has ever known. So great that either He is a finality or a failure. If He is the finality what a need there is in the midst of the restlessness of this day to restudy Him. What did He say? He who is the Prince of Peace, what did He teach? This is the evangel the world waits for. The evangel of Jesus is the peace of the ages. In all the history of time the emphasis upon it was never so great as at this hour. It presents a ringing challenge to the heralds of Jesus. A challenge which voices itself in:

1. The world's need, that like a great swelling of the sea washes the very places on which we stand. I am not thinking now of the unchurched heathen lands across the seas but of the surging crowds who pass us every day where we are. Do you recall the fact that more than 55 per cent of the people of America are not related to any religious body whatever? A religious statistician said recently that 60 per cent of the scholars enrolled in our Bible Schools go out without ever knowing Jesus Christ as a personal Saviour. Think of it! Six out of ten of those whom you know and can call by name slip by you, out into the distances utterly beyond your reach. The white fields are here all about us.

2. Then there is a challenge of the opportunity. When the hearts of men are turning toward God is an opportune time to talk to them about God. Religious workers everywhere testify to the ease with which men are interested in spiritual things. There is a yearning for the things that satisfy and abide. The earthly powers in which men have trusted have failed. The civilizations of yesterday are in chaos. The wealth men sought so eagerly has become a weight of despair. Like a storm tossed sea the hearts

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of men are troubled. On a hospital cot was lying a prominent Judge recovering from a serious operation. The nurse saw him with a far away look clutching the coverlet and asked him, "Judge, can I do anything for you?" "No." In a moment returning to the worried man she asked again, "Judge, do you want anything?" "Yes, daughter, I want my Heavenly Father." He was uttering the soul cry of multitudes in this war torn world. It is the time to interpret a Heavenly Father's love to them.

3. Beyond this lies the challenge of the Divine purpose. Read over again the great commission. "Go ye into all the world—preach the gospel to every creature." This was not spoken to preachers simply. To every one upon whom the work of the Lord has been placed He has said, "Ye are my witnesses." Whatever the organizations for economy and effectiveness, the contacts of power will be personal, passionate, persuasive.

What then do we mean by the term "evangelism"? So many specializing terms are being used that we are in danger of confusions. We are hearing of social evangelism, industrial evangelism, rural evangelism, Bible School evangelism, educational evangelism, as though there were as many kinds of evangelism. There is a specious mischief in trying to make evangelism mean every phase of Christian activity. *Evangelism is the proclamation of the glad news of redemption in such a way as to persuade the hearer to a positive personal surrender to Jesus Christ as Lord and Master.* That is the heart of evangelism. Involved in it is a climactic decision different from and influencing all other decisions. It is a choice so radical that when Jesus was speaking of it he called it a "new birth." Education which precedes this climactic choice and decision may prepare the way for them. The education which follows may develop what is there begun but neither that which precedes or follows is the thing itself. On the other hand the worth of religious education must not be lightly esteemed. In the Bible School especially we need to recognize the susceptibility of the child mind to profound religious experiences. It is a field in which the churches have been all too slow.

There is a psychology of regeneration and there is in it an element of mystery. Forces operate upon the human soul quite beyond and in addition to those which commonly impel us to decisions. It cannot be explained except in terms of the activities of the Holy Spirit. The business of winning men is a unique business. It is His business and it has never passed from His direction and control. In the beginning when setting up the great enterprise in this world He called a handful of toilers and bade them come after Him, follow Him, and He would make them to catch men. The way of Jesus is still the way we must go if we would make the most of our ministry. When He was about to

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leave them and had called them up on the mountains for that last interview. He said to them in fact, "These years we have been together have furnished you with rare experiences and an intimate acquaintanceship with Me. I know you will give yourselves to this great enterprise without stint. You will tell men what I have told you and you will do it with great earnestness because of your friendship for Me, your knowledge and your sense of duty. These are your equipment but they are not enough; these will not do the work. Tarry ye until ye be endued with power. When the power has come upon you, you shall go forth with a might that shall be irresistible."

We need to come back to that mountain admonition again, in these days when historic treasures are heaped upon us, when scholarship has come from the furnace like refined silver, and we are having so great confidence in methods.

We are still in danger of estimating our success in terms of crowds and great meetings. It was not the Master's way. Great crowds followed Him wherever He went but the crowds mostly turned away.

Evangelism, then, is not a question of great assemblies but of a personal presentation of a great message. The human heart is wayward and reluctant and we must persuade men. The most effective persuasion is personal. I love to bear testimony to this element in the pastor of my young manhood. He was a chaste and passionate soul whose ministry was confined to seven short years in a country field. He died and a new pastor came. I visited him after a year and inquired as to his work, when he replied, "One must live long enough for children to grow to responsibility before he could hope to add to the membership of the church." In astonishment I asked why, and he said, "I have sought out the unchurched of this community everywhere and from every one whom I have entreated has come the reply, 'Yes, Mr. ——— told me that when he was here.' There isn't a person about here to whom he has not presented Jesus Christ." That is personal evangelism; the evangelism of Jesus.

The Evangelism we plead for today is the evangelism of personal testimony. The churches are impotent to persuade men because they have lost their testimony. The witnessing power must come back. It is the greatest attraction of the ages. In a conference on Evangelism a Pastor related a bit of his experience. He said that his heart had been breaking because in his great church his prayer services were so small and so few spoke of the joy of a personal experience of God in their soul. At the close of a meeting he said, "Next week we shall have an entirely different sort of meeting." He sent out three hundred personal letters inviting his members to come to

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the service. When they came he said, "I grew up in an old fashioned church where on our covenant meeting night the Pastor called upon us by name to tell of the goodness of God to us during the month gone and to rededicate ourselves to Him and His church. I want that we shall have that kind of a meeting tonight." The people responded to his appeal and as he passed down through the company he saw a woman, one of his wealthiest and most cultured, bow her head upon the chair in front of her. He was obliged to pass by her, and it disturbed him greatly. At the close of the meeting she came to him and said, "Pastor, I am quite indignant with you, you knew I could not speak in meeting. It was unkind of you to conduct a meeting so as to humiliate me before my friends." She continued, "Pastor, unless you will promise never to so conduct a meeting again I will not come to prayer meeting again." He then replied, saying, "I cannot promise that and I hope you will come again and I hope you will speak, for you surely can." He recalled to her a visit in her home a few days before when she showed him a necklace of rubies a friend had recently brought her from Europe and in great enthusiasm asked, "Isn't it beautiful? Wasn't it gracious of her to bring it to me?" He had replied, "It was gracious of your friend. I wish she were my friend too." Then he said to her, "Years ago Jesus gave to you a gift rarer than rubies. You hold it most precious. He has slipped into the shadows and asked you to tell how precious His gift has been to you. If tonight you had told it with half the enthusiasm you spoke to me of the necklace of rubies, those who heard you would say to you, 'We wish we knew your Jesus too.' This is the evangelism that will make Jesus real. When men see Him they will be drawn to Him.

Then again, I fear, my brethren, our message fails in its gripping power because of lack of passion. There never has been a day when men were asking as today for a positive utterance of the things of religion. The men who *know* are the men whom the world is ready to hear. This is a day not of profession but of passion. Some years ago the elder Booth was addressing a group of Pastors and telling them of his great work in the slums of London. His narration of his work was with the simplicity of a child. We all felt we could do that sort of thing, but when he put his arm around a brother and pleaded the love of a Saviour, our souls were thrilled with the burning passion of it. We knew then what it was that made Booth what he was.

This is what we need in our proclamation. We know little about the process of salvation, but we do know the message. It is costly business, but we go not at our own charges. It is Jesus men want to see and understand: we are His interpreters. Loyally working according to His plan and proclaiming His evangel, we shall be

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transformed by it until they say of us, as the Harvard students said of Phillip Brooks, "What a man." He was His message incarnate.

In my study in Minneapolis some years ago there came the Superintendent of our Rescue Mission asking me to speak that night and the next. I declined on the ground that I was too busy. The postman came and placed in my hand some letters. From one of them came a photograph of a young man I had never seen. The letter was from a friend of college days. He wrote, "I am sending you a photograph of our son. He has been away for two years. His mother's heart is breaking because no reply comes to her letters. We had just heard that he is in your city. Won't you find him for the sake of our old friendship?" I was no longer busy. For my friend's sake I did what I had declined to do for the Superintendent of the Mission. I sought diligently for two days until I found the young man. Jesus is calling to his friends. With all the passion and promise and purpose of the world's redeemer the Lord of the Ages is calling today. Harken! "Go ye into all the world and evangelize."

THE PROPAGATION OF CHRISTIANITY AT HOME AND ABROAD

BY
PROFESSOR FREDERICK L. ANDERSON, D.D.

THIS is a sorely wounded, disappointed, disillusioned, embittered, and despairing world. We are like children, before whose eyes sparkling toys have been dangled for a moment, and then have been suddenly and inexplicably withdrawn just as we were reaching out our hands to grasp them. The worst of it is that men are despairing of the great ideals, of spiritual values, of the salvability of human nature, of progress, of the golden age, of the Kingdom of God. This despair is found not merely among men of the world but among Christians. Christians say to me, "You can never re-make human nature." "Men will be selfish and will fight each other as long as time lasts." A woman relative, a member of a Baptist Church, writes me, "Why don't you give up your foolish efforts to save the world and begin to enjoy life?" Thus we are met at the very threshold of our subject with a denial that we can ever propagate Christianity with success. We are bidden to dismiss the idea, and to wallow in a shoreless bog of pessimism the rest of our days.

THE BOLDNESS AND IMPORTANCE OF THE TASK

We cannot and would not minimize the vastness and boldness of our Christian task. No more daring words were ever uttered than the command, addressed to a handful of common men and women in an obscure province, to go and make disciples of all nations. No more important or audacious conception was ever given to men than Jesus' idea of the Kingdom of God, the subduing of humanity to the divine will. It is the greatest reach of faith in God and man ever expressed in human speech. It means that history is not a monotonous round of ever-recurring cycles. No, it is coming out somewhere. The world is tending toward an ideal perfection, and that ideal alone gives it purpose and unity and worth. God is not outside society, detached, vague and shadowy, but working in it and through it towards this most blessed consummation of a glad and universal obedience and fellowship. So the world is to find its final unity and final blessedness in God. Nothing gives the Christian such patience, strength and joy as this thought. This faith will be crowned with victory just as surely as God reigns. It grounds itself on the existence of a personal, holy and almighty God, on the moral order of the universe, on the categorical imperative of conscience,

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on the divinely implanted hopes and aspirations of the human heart, and on the eternal purpose increasingly revealed in history. Just so surely as God is God, Jesus *must* reign until he has put all his enemies under his feet.

THE SIGNIFICANCE OF THE PRESENT CRISIS

Slowly through the introduction of Christianity, through the growth of human personality, by the attainment of civil and religious liberty and individual initiative, by the broadening of life and the increasing unity of the world, God has been preparing his church for the doing of its mighty task. Before the war, this had proceeded so far that the Christianization of the world had ceased to be a dream of faith and had become a rational probability. Though the war has caused a great ebb in the tide of Christian progress, especially disappointing to those who foolishly hoped that somehow it would immediately bring in a better age, still it should not breed despair. The greater the ebb of the tide, the greater will be its returning flow. Already the signs of a real revival of religion are apparent to the discerning. There never were a greater number of real Christians in the world than there are today and they were never better distributed. The war and its aftermath have witnessed the debacle of militarism, materialism, science and mere education and culture as saving agencies. It has emphasized the power of spiritual ideals. The world itself begins to see that in Christ alone there is hope. Its great deeps have been broken up, its old reliances are gone, it is in a state of fusion and flux, it is just ready to be recast, to be remoulded, to receive in its semi-moulten state the image and superscription of Christ. Times of great change are times of vast opportunity. Just now the world not only welcomes, but craves creative ideas and faith. In its pitiful need it is groping, groping, although it only half realizes it, for the Christian faith and hope. Christianity never had such a chance before. The alternatives are momentous. To seize the opportunity, e'er it flits, means life for the world; to let it pass means perhaps centuries of darkness and despair.

DEFINITION OF PROPAGATION

Now let us define a little more closely. By propagating Christianity we mean imparting to others the spirit of Christ, that spirit which dominates our own hearts, and which we wish to see regnant in the hearts of all men. It is not easy to describe that spirit, but if we take the character and words of Jesus as our guide, we may say that it is the spirit of fellowship with God and single-hearted trustful devotion to Him, the spirit of active, unselfish love towards our fellow men, the spirit of truth, purity, certainty, hopefulness and courage, to which belongs a new height of joy, wisdom and power, such as was never known

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before the coming of our Lord. This spirit is life and this life is salvation, a salvation through vital union with Christ.

I like the word propagation, for it belongs to the sphere of life. It describes a vital, rather than a mechanical or purely intellectual process. The spirit of Christ inevitably tends to propagate itself. If we have it, it will rule our whole life, our thinking, our choices, our words, our actions, men will see it in our faces, hear it in the tones of our voice, discern it in our course of life, and in our attitude towards men and God. Many will thus discern Christ in us and will hear His call. Thus we may silently and even unconsciously propagate His spirit.

EVERY CHRISTIAN A PROPAGANDIST

But living it is not enough. Most surely we can and must witness to Christ by a Christian life full of good deeds. Without the background of the life, the witness to its power and joy is empty sound, a strange hypocrisy, a reproach and a hissing. But we must have both the life and its expression in spoken testimony. If we have experienced this blessed life of Christ in union with Him, we shall find that with Peter and John we cannot but speak it forth. We shall feel an inner urging to testify to all men. This is the natural impulse of the new life at its best, and indeed without utterance, the new life grows weak and stunted, because it refuses one of its most characteristic and important functions. A dumb Christianity will never win the world. Christianity must not only be seen, but it is vitally important that it be described and commended by word of mouth.

But it is not enough that men may see it in us or hear it commended by us, for we can exhibit and commend it only partially and inadequately at best. We must take men to the fountain of life, we must show men Christ, in whose face shines the undimmed glory of God, who came to reveal the Father to a groping world. One of the crucial weaknesses of our preaching is that we have so much preached our second and third rate philosophizings and moralizings, and so little proclaimed and "openly set forth" Jesus Christ, in Whom are all the treasures of knowledge and salvation. What we need most of all in propagating the spirit of Jesus is to acquaint ourselves and acquaint our congregations with the real Jesus of the gospels.

Finally it is indispensable that men shall be plainly told how they may get this new spirit and life. We must propagate the spirit by preaching the gospel, i. e., telling men that all may have it by repentance from sin and faith in Christ. This is a vitally necessary part of preaching, strangely neglected in many pulpits nowadays. Men can learn the *way to the new life* only with difficulty by observing Christians, or even by hearing about the

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life of Christ. The way of salvation must still be constantly proclaimed for few unconverted men really know it. But the world will never be persuaded by the message of the hired advocates of Christianity though they charm never so wisely. The unbought, spontaneous, joyous testimony of the rank and file is far more necessary and potent.

We thus arrive at our proposition of the morning. To win the world for Christ, *every Christian* must propagate the spirit of Christ by constantly living it and commending it by word of mouth, and by constantly and personally preaching Christ and the gospel.

ILLUSTRATION FROM BURMA

Let us now use an illustration which will not only illuminate our proposition, but will set forth the modern theory of foreign missions.

Adoniram Judson came to Burma a century ago. American Christians had sent him overseas because they had a divine gift of priceless worth, and the love of Christ in their hearts forbade their keeping it to themselves. He entered upon practically virgin territory at Rangoon. After they came to know him, the Burmans found him a new kind of man to them and Mrs. Judson a new kind of woman. This newness was not so much a matter of color, clothes, speech and manners, as it was a new spirit, the spirit of Christ. Here is one reason why happily married missionaries are preferred, because it is important that non-Christians see not only a new kind of man but a new kind of woman, and a new kind of home, the Christian home. As soon as Judson could speak the language, he began to tell the Burmans of Christ and of His spirit, to witness to Christ's power in his own conversion and in his subsequent life, in other words, to tell them what made him so different from them. He also showed them how this same spirit of Christ would change the thought, feeling and life of individual Burmans, and the whole life and civilization of Burma. Lastly he taught them how they might receive this new life of the Spirit by repentance and faith, and what great and solemn issues hung on their decision.

After a while some of the Burmans received his message and became possessed of the spirit of Christ. They thereby became a new kind of Burman, such as was never seen before.

Following the unfailing impulse of the new born soul, they began to preach to their relatives, friends and neighbors. Some even went to other cities and villages to proclaim Christ and the new life in Him. So Burman Christians brought others to Christ, and they others still. Thus Christianity spread in ever widening circles.

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But both Judson and these Burman Christians recognized how ignorant these converts were, and how much they needed to know more of Christ and His spirit than they could tell them. So Judson first wrote Burman tracts which summarized Christianity, and then undertook the great task of translating first the Gospels and then the other books of the Bible, so that the character of Jesus, His words and works, and the whole Old Testament revelation might be perused daily by Christians in their own homes, and might be put into the hands of all who cared to read. This is the origin of the Bible work and Christian literature departments, which is a continuing and growing need.

MISSION SCHOOLS

And now we come to the rise of schools (which as a matter of fact Judson never founded). Many of our converts are densely ignorant. Many of them cannot read or write. We are bound to teach all of them enough so that they can read the Bible and measurably understand it. The merest gospeller must be taught the seven or eight great truths of Christianity. The resident pastor should have the best education available, for he must not only preach for years in the same place, but often, too, he must be teacher, lawyer, philosopher and friend to his little flock. The little village church, stirred to its depths by the new spirit of Jesus and the broader Christian outlook on life, demands most naturally a village school for its children, where they may gain the knowledge of the West at the same time that they learn its religion, and the pastor is the most available teacher. So we must found schools for evangelists and village pastors and teachers. Like Jesus, the missionary must always himself be a fisher of men to keep the love of the gospel task and the knack of it ever fresh and to set the example before his pupils; but, like Jesus, his principal work must always be to impart his spirit and his truth to his twelve. The result will be not one missionary but twelve, or seventy or five hundred.

In some lands, as in Africa, native evangelists will need only a simple schooling, but in countries which possess ancient civilizations and hoary religions entrenched in false and subtle philosophies, there will be required together with the indispensable simple gospellers, men whose knowledge of the world's thought and history and of the world's needs will be broader and truer than that of the keenest men whom they go out to Christianize. No people will ever be subdued to Christ until its leaders of thought and life are converted or until they are displaced by new Christian leaders, in whom the people will have greater confidence. Such men cannot be produced merely by prayer meetings. Only the best college and theological education can equip them to take kingdoms and empires for Christ.

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These schools, colleges and theological seminaries cannot be manned by white missionaries alone. Educated Christian natives must be found to share the burden with them and finally to take it off their shoulders. These native teachers must in these schools reproduce themselves and their spirit by the tens, the fifties and the thousands. Thus only will a body of leaders adequate to the vast task be created. Indeed this is our greatest need today—consecrated native teachers for our schools, colleges and seminaries, and competent Christian leaders for our Christian communities and the great peoples among whom we work.

But, aside from this, schools of all grades are direct evangelizing agencies, and for this reason we broaden their scope, and admit not only Christians and their children, but non-Christians too. We are careful, however, to see to it that the atmosphere of the school remains positively and strongly Christian. Here the devoted teacher, coming into daily contact with his pupils, sharing in their thinking and their problems, is able to bring many of these future leaders to Christ, and, where this result is unfortunately not attained, at least men are sent out from these schools with an understanding of Christianity and a sympathy with it. Such men later prove an invaluable asset in times of threatening storm, when, now occupying positions of influence, they often intervene to save our missions from persecution and disaster. It is something to have powerful friends, even if they have not gone so far as to become proselytes. No better illustration of the usefulness of schools as evangelizing agencies can be cited than Capt. Janes' school in the early days of Japan, out of which came the famous Komumoto band, unless it is perhaps our own Shanghai College of this present day, or our Waseda dormitories.

Education, therefore, is the safeguard and strong support of the native church; it consolidates and conserves the gains of evangelism; it arms the church for offensive and defensive warfare, gives it intelligence, confidence, self-respect, courage and the spirit and means of victory. Nay, it may be and often is itself evangelistic, a rich seed plot for the rarest spiritual fruitage.

A century of experience in lands beyond the sea has distinctly taught us that white missionaries can never personally evangelize and educate the Orient. The work is too vast, too few of the missionaries will ever learn the language or psychology of the people well enough to lead great masses to Christ. We do not wish to plant Christianity in the Orient as a foreign and exotic religion, like French Jesuitism in a New England village. Native Christians must do the work—we can only start it. We see now clearly that our task involves not merely the planting of Christian churches and Christian communities in these lands, but a Christian civilization with all its ramifications and necessities. This, of

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course, can be built up only from within. But the Christian Church in China, for instance, is not safe until a Christian civilization exists in which it can live and move and have its being.

The whole result of what we say about the propagation of Christianity abroad is that the only kind of a Christianity which it is worth while to found there is a self-sustaining and a self-propagating Christianity. And the only Christianity which can continuously sustain and propagate itself is one whose constantly approximated ideal is the cry, every Christian a witness, witnessing all the time.

HAVE WE A SELF-PROPAGATING CHRISTIANITY?

Here in our own land, Christianity has been indigenous for at least three centuries. Here we have a partially Christian civilization, with 25,000,000 Protestant church members. Here we have schools of every sort, well diffused education, and we Americans are leaders in sanitation, agriculture and industry. No wealthier or more comfortable nation ever existed. This contrasts acutely with the ignorant, sick and poverty-stricken non-Christian world.

Have we a self-sustaining and self-propagating Christianity here?

To be sure the churches have grown faster than the average of population throughout the century, though last year—a bad year—they failed to do so. Recent statistics are, however, not indicative of an increasingly vigorous spiritual growth either in our own denomination or among our Protestant allies.

The following table is compiled to show how many Baptist Christians it took to bring one member into the Church by baptism in a given year.

1869—8	
1895—17+	
1900—22+	
1910—22+	
1915—16—a very good year	} Average, 23.5
1920—21—a very bad year	

The following table is compiled to show how many members the average Baptist minister brought into his church by baptism in a given year.

1869—13.5	1910— 6.6	
1895— 7.7.	1915— 9.3	} Average, 7
1900— 5.9	1920— 4.8	

These figures are capable, of course, of many interpretations, conditions may have been less favorable, opposition may have been more determined, but I venture to say that on the whole the tally shows that we have been losing rather than gaining in ability to propagate our religion in the last half century. I think

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that we must also acknowledge that at this rate of progress, it will be a long time before we shall see our country a wholly Christian land.

The prime condition of a self-propagating church is that we shall be able to give our spirit to our children. We all know how imperfectly we have done so. Indeed even a large fraction of our ministers have not been able to hand down their spiritual heritage to their children. We can never bring our country or the world to Christ unless we can win the educated classes, for they are the real leaders, but the fact is that during the last generation the educated classes have not been largely won to earnest Christian lives, rather multitudes of them have turned away from Christianity altogether.

When we contemplate the low birth rate among our Protestant Church membership in the present and immediately preceding generations, and then consider how little we have succeeded in grafting into our churches the more productive stocks, which come to us from other lands, indeed how little we have cared to do so, we begin to wonder whether the net loss of 208,655 reported in our 1920 annual is not an indication of what is in store for us. At least these figures demand a new and serious consideration of the subject of the propagation of our religion, if we really intend to take our country for Christ. This is not at all an impossible task. It is a perfectly reasonable proposition. If every Protestant church member in the United States should bring four persons to Christ within the year, the whole population above 10 years of age would be Christian. But conditions will have to be mightily changed from the present state of affairs, when it takes 23.5 Baptist Christians to bring one.

LOOKING FAILURE IN THE FACE

We are still far from being a non-propagating church, but with our decline in saving power in the last fifty years, it will do us good to look that spectre in the face. Such a non-propagating church might still be rich, highly organized, much respected, it might have stately edifices, excellent music, ornate services, and able preaching, but it would be struck with death. Its end could not be far off. The day would be drawing near when its pews would be empty, its music cease, its preachers vanish, and its endowments fall into other hands. It is a solemn thought that the unfaithfulness of only one generation—or two at most—would obliterate Christianity from the earth. Remember that only a self-propagating Christianity in America can create a self-propagating Christianity in other lands. Unless we are able to find and send out men and women of living spiritual zeal, we can have only nerveless and spineless converts over seas. What does it mean that we recently can more easily find men to teach in

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mission schools, to do medical work, to do social work, to build houses, to act as treasurers than men to preach the gospel and do evangelistic work?

But let us turn from this dreadful and impossible picture, and, visualizing the great work of taking America and the world for Christ, let us ask ourselves briefly what the task is and how to do it.

The objective is the Christianization of the world, which will be accomplished only when the large majority of mankind possess the spirit of Christ as the determining factor of life. This means making Christ supreme in every sphere of life, making every home a Christian home, making our social life, our education, our industries, our business, our politics, our art, our music, our literature Christian in the highest and best sense—a vast and glorious ideal.

THE NEW VISION AND THE NEW METHOD

How can this be effected? First, we must have the new vision of the whole vast undertaking, new faith, new courage, and new resolution to do it and to do it now. Get rid once for all of the false idea that our progress must be necessarily slow, that the task will take two thousand years. Rather Christianity is bound to increase in geometric ratio when we really put ourselves to the work. The Anti-Saloon League adopted in faith the cry, "A Saloonless Nation in 1920." Few believed that it could be done, but on January 16, 1920 the nation was saloonless. Sooner than we dare to imagine, we can have a Christian America and a Christian world. God wills it. Shall we?

Second, we must adopt the right method. All our present plans are comparative failures. We must get something new and preach it with even greater zeal and power than we have put into the inadequate methods to which we are accustomed. And this new method is the oldest, the simplest, the least expensive, the most direct of all. More than that, it has never failed when really tried. It is the method of Jesus, the only method he ever used or ever recommended, the method of the leaven, the salt, the light. Every Christian is to be a yeast plant, multiplying himself a hundred and a thousand times till the whole is leavened. Every Christian is to be a grain of salt, salting all in his vicinity. Every Christian is to be a ray of light, giving the knowledge of God to all on whom he shines. In other words, Jesus' method is that every Christian shall be a witness, a herald, a missionary all the time. The point of it is that it is *every Christian* who is to be this. Every Christian, every Christian, the milkman, the banker, the housewife, the child, the laborer, the grocer, the merchant, the professor, the carpenter, and every other sort of Christian, wit-

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nessing all the time and in every sphere of life. Let us forever and finally get rid of this Romish idea that the ministers are to bring in the kingdom. They can no more do it than the officers of an army can win a battle without the rank and file. This enervating dependence of the church on the minister must be ended. Let all the Lord's servants be prophets. Peter, quoting Joel, said that when the Holy Spirit was poured out, not merely prophets, but the sons and daughters of our households, young and old, slaves and kitchen maids, should prophesy. Peter, a fisherman, set the example, and 3,000 were converted in one day. Formal paid preaching alone will never do the task. It is the unpaid, the voluntary witness, the witness who cannot but break forth in speech and song who makes the greatest impression. When the only witnessing in a church is done at a stated hour and by the man paid to do it, that church is dead, but possibly not yet buried. While the church members sit on the fence and applaud or criticize the thrusts and feints of their officers on dress parade, no battles will be won. Down off the fence with them! Put guns into their hands; show them how to use them. Then, forward march to the habitat of the foe, to the triumphant music of the Great Commission! And then something will happen.

IT IS THE EARLY CHRISTIAN METHOD

This was the method, not only of Jesus, but of the early Christians generally. When Saul drove the Christians out of Jerusalem and they scattered everywhere, they went about preaching the word. Philip, a layman, preached in Samaria and had a great revival, and then brought the eunuch to Christ, and he, in turn, a layman too, probably founded the church in Ethiopia. Others travelled as far as Phoenicia and Cyprus, speaking the Word, and still other laymen were bold enough to speak the Word to Greeks in Antioch, and there founded the first Gentile Christian Church, the great Mother Church of Gentile Christendom. All the early Christians were active proselyters. As Dr. Schaff puts it:

"Christianity once established was its own best missionary. Every congregation was a missionary society and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow men. Celsus scoffingly remarks that fullers and workers in wool and leather, rustic and ignorant persons, were the most zealous propagators of Christianity and brought it first to women and children. Women and slaves introduced it into the home circle. The seed grew up while men slept, first the blade, then the ear, after that the full corn in the ear. Every Christian told his neighbor, the laborer told his fellow laborer, the slave his fellow slave, the servant his master and mistress, the story of his

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conversion as a mariner tells the story of his rescue from shipwreck." And so the glad news spread. Nothing could stop it. Like a prairie fire, it leaped from heart to heart till the Roman Empire was ablaze.

Not only is this the view of the Christian scholar Schaff, but Gibbon, who was far from being a Christian, says the same thing. He asserts that the first cause of the rapid spread of Christianity was the fact that it became the most sacred duty of each new convert to diffuse among his friends the inestimable blessings which he had received. So through the lips of living witnesses, who knew only the eloquence of a living experience, did the sweet, persuasive, hope-inspiring voice of Jesus invite a lost, worn-out and despairing world back to truth, to tenderness and to God. In our day, He must speak once more through the same medium to a world seized with a fresh despair. We have tried everything else, union with the state, the power of ritual, compromise with a heathen world, magic, sacraments, a closely organized hierarchy, a state church, argument, philosophy, tracts, great prearranged revivals under a single leader, Sunday Schools, sacred concerts, boys' clubs, theatricals, free feeds, gymnasiums, institutional churches, hospitals, schools, colleges, drives, Mission Societies, Promotion Boards, laymen's movements, etc., etc.—some of which are bad, many of which are good as far as they go, but somehow they do not go far enough.

WHY WE BALK AT THIS METHOD

Why is it that the church continually balks at the simple plan of Jesus? Why is it that men will argue about religion, pay for it, wear themselves out for it, fight for it and even die for it, and yet refuse to live it and witness to it? The answer is plain, because living it and witnessing to it is the hardest of all, and men take refuge from it in what seem less exacting loyalties. I said above that Jesus' simple method was the least expensive. So it is in dollars and cents, but it is most expensive in devotion and self-sacrifice. It is on this account that the church still cannot be brought to adopt it, but our Lord will shut us up to it. He will not allow us to win in any other way, and the reason is that His loving heart sees not only that no other way is really possible or adequate, but that no other life is so rich and blessed as that which this way demands.

And not only is this Jesus' way, but I call attention to the fact that it is the logical next step in the development of Christianity. It is the true objective side of a democratic theology based on personality and Christian experience, and the only way of proving such a theology true. We are already beginning it in spots, but in a sporadic and mechanical way, Easter drives, every member

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evangelistic endeavors in the winter. But why only at Easter, why only in the winter? Such limitations are practical denials. "Every Christian always a missionary," "All at it and always at it," are the true ideals.

Cannot this company of men here and now resolve personally to adopt Jesus' plan and to promote it in their churches? Cannot our pastors see that it is their main business to inspire and teach every one of their members to engage in this work? Cannot our seminaries inaugurate courses that will emphasize this one great, simple idea? Shall it not permeate all subordinate methods? Shall we not change all our work, services and organizations to fit it and to promote it? Shall we not make it our one business to establish it in the Church of Christ and to do it ourselves personally? If this could only be the result of this Conference, this would be a holy place indeed and the time spent here a thousand times worth while.

THE MAIN BUSINESS OF LIFE

But all this is the merest empty talk, unless we and the church rise to a new plane of Christian devotion and living, unless every Christian makes the spread of the gospel and the founding of the Kingdom of God *the main business of life*. A Chicago business man, imbued with this spirit, said, "My business is to preach the gospel and I pack pork to pay expenses." That is the idea, the idea which made the early Christians victors in the face of far greater obstacles than we can conceive, the idea which has reigned in the hearts of all our conquering churches in heathendom. Away with the thought that religion is one department of life. *It is life*, underlying and permeating it. It is beginning and end and all in all. In Him we live and move and have our being.

All great revivals, which prove by their scope and depth that they are the breath of the Spirit, start with the great idea—*religion the main business of life*—and instantly manifest themselves in a new and strong impulse to propagate the spirit of Jesus to all who need it. They do not begin with new methods, new doctrines, new philosophies, but with a new wave of divine energy, an intensifying of the religious life, a higher plane of sustained enthusiasm, a deeper spiritual power and earnestness, a raising of our religion to the fusing point. It has to be just about so hot before it can really kindle new fires in cold hearts.

Do It Now

Where then shall we start? In our own souls, in our own homes, in our own churches, and all along the line. When shall we start? Today. Shall we wait for others? No. The Lord can

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begin with many or with few. He can begin the new movement in His church here and now. Having dallied and played with the great task for two thousand years, let us now rise and finish it. With this new spirit and this new-old method, with new light on religious education and the social mission of the Christianity, everything can be won. Let us establish these things at the very heart of the church. Let the ebb tide turn and the flowing tide of spiritual life flood the world.

REPORT OF THE COMMITTEE OF FINDINGS OF THE NEWTON CONFERENCE ON "OUR SPIRITUAL RESOURCES AND CURRENT PROBLEMS"

OUR ACKNOWLEDGEMENT

It is the desire of this Conference to make public acknowledgement of its indebtedness to all who have in any way shared the responsibility of promoting and carrying out the plans and programme of this occasion.

We take opportunity to thank most heartily President and Mrs. Horr for their delightful hospitality to us, and to congratulate ourselves that we have had as our host one who embodies so perfectly in his personality the Christian scholar and thoughtful friend.

We further wish to thank all who gave time and thought to the rendering of the programme; and we would not forget that among these are busy men from outside the Newton Faculty, who, together with the professors of the Institution, have given lavishly of their time and thought in preparation for the splendid addresses to which we have listened in the past few days.

We also wish to thank those who in less conspicuous roles made it possible for us to live in quiet comfort and in the enjoyment of every needed thing to make our stay pleasant and refreshing.

In short, we are grateful to Newton Theological Institution, her President, Trustees, Faculty, Students, and Help, for the few days spent on "the Hill."

OUR ESTIMATE

We desire to go upon record as to the worth of these gatherings. We are not presuming when we claim that the Newton Spring Conference is no longer an experiment. Experiments are carried on only as long as men are uncertain as to results. Already we are assured of the value of such periods of Christian Fellowship and Conference to the Baptist ministers of New England. The stimulation of thought and searching of heart coming from the consideration of these great themes have been very real.

We feel profoundly thankful that it is possible to array from our own denominational ranks such a variety of consecrated talent as has been our privilege to see and hear at this series of meetings. We have felt assured in our hearts that our heritage is safe in the hands of such painstaking and humble Christian scholars and teachers. And especially are we grateful to God for the Spirit of

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Christ that prevails in the Newton Theological Institution, and the loyalty to Baptist principles which abides in the hearts of her faculty.

The addresses have been uniformly well prepared, thoughtful, progressive, challenging, and above all, charged with the Spirit of the Great Teacher of the Ages.

In view of this estimate we heartily commend these addresses to the earnest consideration of every Baptist minister in our six New England States. And in order that they may be preserved in their entirety and read as widely as possible, we recommend that they be printed and sent to every minister of our denomination in New England; and that as a sincere and practical expression of our faith in their worth, we ask the several Conventions interested to defray the cost of such publication and distribution.

OUR AMBITION

a. While the main consideration of the Conference has been "Our Spiritual Resources," yet we have been reminded that since we last met the world of Industrial, Political and Social groupings has grown no better; we are still in the darkness and the shadows. We have resources. We have faith in them. Our problem seems to be much like that of the physician with disease. How can we get contact? How can we introduce the powers of the Spirit-Life,—of the Life of Jesus, to the cankering sores of the World?

There is no less need today than two years ago for the Christian Church to apply itself with all its powers to the sickness of our whole Industrial, Political and Social Order.

It is our earnest ambition that the addresses dealing with these phases of our common life may be thoughtfully read and prayed over that we may come to know and to do our full share in this great task.

As a specific indication of our interest in World Peace we hereby accept and endorse the following resolution, and beg that it be sent to the President of the United States, and a copy also to the following: the Secretary of State, the Secretary of the Senate, and the Secretary of the House of Representatives.

"Resolved, that this Conference petition the President (the Senate, the House) to give a sympathetic consideration to the subject of Disarmament, and to the subject of an Association of Nations, to safeguard the Peace of the World."

b. In a most illuminating and convincing fashion we have been brought face to face with the position of Education in our Church life, and in more specialized centers beyond.

1. Realizing the difficulties and dangers of our modern schools, we yet reaffirm our confidence in their integrity and honesty of

THE NEWTON CONFERENCE

purpose, and congratulate them upon the wealth of young life which they offer to us from time to time for our large tasks at home and abroad.

Our ambition for all of our denominational schools is that they may ever keep the Spirit of Jesus Christ radiant in their midst, and that in their much getting of knowledge, the knowledge of God may be their priceless possession.

2. That in view of the particularized addresses of Tuesday morning we earnestly commend the largest participation by our Christian Communities in the programme of Religious Education as outlined to us in these excellent papers. Believing in the power of the Home, the School, and the Church, and realizing the moral degeneracy of society about us, we urge the fullest development of these plans, in order that the youth of our Baptist homes may readily and naturally turn to Jesus in the great deciding periods of their lives.

And more specifically, that we commend to the best consideration of the President and Board of Trustees of Newton, the possibilities of expanding our present Department of Religious Education so that young women of proper educational equipment might, without going outside of our own denominational agencies, avail themselves of the good services of this unique and promising department.

c. With the clear statement of our Evangelical position before our minds, a statement that won a ready response in our hearts; and with the perennial power of Christ again challenging us to the great task of regenerating men and society, we desire to express our unfaltering faith in Jesus Christ as the Saviour of men, and to make concrete that faith in abounding works towards all who need the lifting power of His Gospel. Without intent to antagonize we humbly assert our faith in the Evangelical position, and resolve highly to carry on in this spirit.

And we further commend to pastors in our Baptist pulpits in New England the widest use of Pastor-Evangelism in their several churches, relying upon God for his divine approval.

d. Realizing that our field is the world, and that any conquest which falls short of world conquest is no conquest at all, we solemnly affirm our determination to lead our forces out to this victory. It is with sorrow that we confess our failures, both at home and abroad, and deplore the lack of participation in the simple propagation of the Gospel by so many who profess the name of Christian.

We have no trick formation or patent medicine for the regeneration of men. We commend the simple witnessing of every believer to the folks about him.

THE NEWTON THEOLOGICAL INSTITUTION

As New England Pastors, Secretaries, and Teachers, we do hereby and now affirm our determination to preach Christ, in word and deed, in season and out of season; and we further solemnly agree to invoke the most earnest co-operation of every Christian man, woman, and child, within our sphere of influence, in this high and holy calling, relying upon God for His divine approval, and for a speedy consummation of His Kingdom plans.

(Signed)

GEORGE FERGUSON FINNIE, *Maine*,
(Chairman).

W. A. DAVISON, *Vermont*.

B. T. LIVINGSTONE, *Rhode Island*.

W. L. PAGE, *New Hampshire*.

H. B. WILLIAMS, *Massachusetts*.

SCHOLARSHIP AID AND PRIZES

THE HASKELL SCHOLARSHIPS

COL. E. H. HASKELL of Newton Centre has made provision by a gift of \$20,000.00 for five scholarships of approximately two hundred dollars each, which are assigned to students of high standing at the discretion of the President.

These Scholarships are founded by Col. Haskell in honor of Rev. Dr. S. F. Smith and his son Rev. Dr. A. W. Smith; Rev. Dr. Adoniram Judson and his son Rev. Dr. Edward Judson; Rev. Dr. Adoniram J. Gordon; Rev. Dr. Galusha Anderson; and Rev. Dr. John M. English.

It is greatly to be hoped that Col. Haskell's large minded generosity may be followed by similar gifts from other friends of the Seminary.

* * * * *

THE TRUSTEES have established *entrance prize scholarships* of \$100 each, which will be given to the members of each Junior class whose average standing in college in the Junior and Senior years has been not less than ninety per cent, which standard must be maintained during the Junior Seminary year. The same sum will be continued in the Middle and Senior years also, providing the standing does not fall below ninety per cent.

Students, whose average standing for the Junior Seminary year shall reach ninety per cent, or more, may be granted scholarships of \$90 annually for the Middle and Senior years, provided they maintain this standing.

In addition to these special scholarships the seminary has other scholarships that may be awarded to deserving students.

The Northern Baptist Education Society expects to aid needy students at the Institution at the rate of \$125 a year, \$138 for Seniors. Such students must have the approval of the Faculty and must maintain a rank of not less than seventy-five per cent in scholarship. This aid is additional to that received from the scholarship funds of the Institution.

The Education Society offers an additional \$25 a year to beneficiaries who maintain a standing of ninety per cent and agree at the beginning of the year to do only a stated amount of preaching.

THE NEWTON THEOLOGICAL INSTITUTION

The details of these and of all other forms of scholarship aid may be obtained on application to the President.

NOTE: Owing to the high cost of living Seminary scholarships will be increased 20 per cent during the ensuing year.

THE STEPHEN GREENE LECTURESHIP

Through the generosity of Mrs. Stephen Greene, and of her four sons, Mr. Edwin F. Greene, Mr. S. Harold Greene, Mr. Everett A. Greene and Mr. F. Hartwell Greene, a lecture fund of \$10,000 has been established, in memory of the late Stephen Greene, who was a trustee of the Seminary from 1893 to his death in 1901, and singularly devoted to its interests. The income of this fund is to be devoted to courses of lectures by scholars who can make valuable contributions to the present aspects of our common Christianity.

The Lectures for the present year have been on The Christian Faith and

- I. The Family. Rev. W. C. Bitting, D. D.
- II. The Community. Dean Shailer Mathews.
- III. The State. President W. G. MacKenzie.
- IV. Industrial Relations. Hon. Roger W. Babson.
- V. International Relations. Prof. Edward C. Moore.

THE DUNCAN LECTURESHIP

"The James H. and Samuel W. Duncan Lectureship," of \$1,000, has been founded by Mrs. Stephen H. Phillips, daughter of the late James H. Duncan, and by the wife and son of the late Samuel W. Duncan. The income is to be devoted to lectures on Foreign Missions, at the discretion of the President of the Seminary.

COURSES IN RELIGIOUS EDUCATION

A SPECIAL course in religious education has been provided at Newton. This has been organized to meet the growing need in Baptist churches for trained assistants in Sunday School and Young People's work.

This course is offered to women with the college degree. It will be made up of required and elective courses, ninety hours being necessary for graduation.

The advantages presented by Newton are many:

A faculty of thoroughly trained specialists of wide experience.

The carefully worked out curriculum which seeks to acquaint the Baptist worker with his task. The need of our denomination is Baptist leaders.

In the Church School of the First Baptist Church is provided a laboratory for practical work and experiment. Rev. C. N. Arbuckle, D. D., stands in the very forefront in our denomination in this work. He is making religious education the outstanding feature of the program in the church. The course in story-telling will be given by Dr. Arbuckle.

Dr. F. F. Peterson, State Director of Religious Education, who knows the work so widely and intimately will furnish his invaluable co-operation and counsel. He will give lectures on organization.

The Chase House, next to the Hasseltine House for foreign missionary students, has been secured for a woman's dormitory. This is a beautiful and commodious house which will constitute a real home.

The expenses will be kept at the lowest possible amount. There are no tuition fees.

The courses offered cover the wide field of Christian life and activities. They are divided as follows:

PSYCHOLOGY.

Psychology of the Religious Experience.

Psychology of Childhood.

Psychology of Adolescence.

Problems of Psychology.

Prayer and Worship.

THE NEWTON THEOLOGICAL INSTITUTION

TEACHING METHODS.

- Principles of Teaching.
- Supervision.
- Primary Methods.
- Junior Methods.
- Young People's Methods.
- Story-Telling.
- Hand-Work.
- Pageantry.
- Church Music.

ORGANIZATION.

OLD TESTAMENT.

- History.
- Prophets.
- Teaching Values.

NEW TESTAMENT.

- Life and Teachings of Jesus.
- Life and Teachings of Paul.
- Teaching Values.

THEOLOGY.

- The Christian Conception of God.
- The Place of Jesus in Christian Theology.
- The Christian View of Salvation.

HISTORY.

- Development of Christian Thought Among English Speaking Peoples.
- History of the Independent Churches.
- Contemporary History of Christian Thought.
- Baptist History and Polity.

SOCIAL SCIENCE.

- Social Institutions and the Church.
- Modern Problems of the City Church.
- The Family and Child Welfare.

For further information address

PRESIDENT GEORGE EDWIN HERR,

Newton Centre, Mass.

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FORM OF BEQUEST

1. Permanent Fund

I give and bequeath to Newton Theological Institution, incorporated under the laws of Massachusetts, the sum of.....dollars, to form a part of its Permanent Fund, to be safely invested, and the net income only to be used for the general purposes of said corporation.

2. Scholarship

I give and bequeath to Newton Theological Institution, incorporated under the laws of Massachusetts, the sum of.....dollars, to be added to its permanent scholarship funds, to be safely invested, and the income only to be used for the purpose of aiding students in said Institution.

If it be desired to give such funds a special name, add the words "*to be known as the.....Fund:*" or "*the.....Scholarship Fund.*"

The Treasurer, Mr. Everett A. Green, 60 Federal Street, Boston, will furnish information in regard to gifts to bear an annuity during the life of the donor or during the lives of those whom the donor may designate.

THE INSTITUTION BULLETIN

Issued by The Newton Theological Institution at Newton
Centre Branch, Boston, Massachusetts, four times
a year, December, February, April and June

**The
Newton Summer School
of Theology**

June 13 - 24, 1921

The Newton Theological Institution

Newton Centre, Mass.

Lecture Courses

BY

PRESIDENT GEORGE E. HERR

PROFESSOR FREDERICK L. ANDERSON

PROFESSOR HENRY K. ROWE

PROFESSOR RICHARD M. VAUGHAN

PROFESSOR JAMES P. BERKELEY

PROFESSOR WOODMAN BRADBURY

REVEREND CHARLES N. ARBUCKLE

Vol. XIII THE INSTITUTION BULLETIN

Newton Centre, Massachusetts

April, 1921

SEMINARY EXTENSION:

The Summer School

The Spring Conference

The Correspondence Courses

The Newton Summer School

The Purpose

The Summer School has become a permanent part of the Newton program of Seminary extension. The main business of the Institution is to equip undergraduates for the present day ministry, but the Trustees and Faculty believe that there is an opportunity to render real service to men who have been at work in the field, and gradually they have added provision for them. In these days there is special need of frequent access to the sources of power, with the knowledge and inspiration that come from co-operative thought and study. There is need of conference with those who have had experience in the pastorate, and those who are able to take a broad, intelligent survey of religious and social conditions. There is need of the spiritual stimulus that comes from a brief retreat from the wear and tear of ecclesiastical routine, and worshipping and talking together about the deepest interests of the soul.

The Summer School is planned to satisfy these needs. It is more than ten years old, and experience proves that it has met a real need. Every year brings back men who have gained help in the past, and others who go away at the end wishing that they had come before and resolved to come again. All departments of Seminary instruction are drawn upon for lectures and conferences, and these are supplemented by representatives from the pastorate and secretaryships. Forenoons are given up to class sessions, evenings to addresses from men of tried ability, preceded by an hour of spiritual refreshment in an open air service. Af-

ternoons are left free for conferences, recreation and fellowship.

The Summer School is not expensive. Fifteen dollars covers tuition, room and board. Write the secretaries for information on that point. For all other information address the chairman of the Summer School committee, Professor W. N. Donovan, 45 Paul Street, Newton Centre, Mass.

Courses of Study

PRESIDENT GEORGE E. HERR

(Professor of Church History)

Some Present-Day Problems of the Minister

President Herr will discuss some of the problems which are constantly confronting every minister in his parish relations; the Minister's Relation to Money; the Minister's Relation to his Brethren; the Problem of Giving Christian Counsel.

PROFESSOR FREDERICK L. ANDERSON

(New Testament)

Parables of the Kingdom

In this course Professor Anderson will discuss some of the out-standing parables of the kingdom, such as The Prodigal Son, The Sower. These parables will be studied to discover the thought of Jesus and to show their expository value for present-day preaching.

PROFESSOR HENRY K. ROWE

(Social Science)

The Church in Social Leadership

The problems of the church in leadership of today will be examined from various angles: Breaking Ground in New

Communities; Re-Vitalizing Old Institutions; Young People as a Church Asset; Christian Programs for Industry; Christian Principles for Foreign Progress.

PROFESSOR RICHARD M. VAUGHAN
(Theology)

Foundations of Faith

Men are seeking today to know the things which abide. Professor Vaughan will present the basic truths of the Christian faith. He will deal with the fundamental topics: God, Christ, Man, Salvation and Immortality.

PROFESSOR JAMES P. BERKELEY
(Religious Education)

The Laws of Learning

The Church School is a school. Its success depends upon good teaching. The principles of teaching will be discussed in their relation to Religious Education. This will include the study of the laws of learning, the technique of teaching, how to plan lessons. Opportunity will be given for discussion of the various problems of the church school.

PROFESSOR WOODMAN BRADBURY
(Homiletics)

Homiletics for the New Day

Professor Bradbury will deal with a variety of the phases of the minister's work which have to do with the use of the spiritual resources. Nine epochs of preaching and their lessons for today. A homiletic clinic—classroom analysis of a masterpiece. Constructing a sermon. Through the hymn book for treasures new and old. Preaching points.

REVEREND CHARLES N. ARBUCKLE
(Pastor of the Newton Centre Baptist Church)

The Use of the Scriptures in Preaching

The Seminary is fortunate in having in the Newton Centre church so able a preacher and leader as Dr. Arbuckle. He is rapidly taking an important place in the leadership of the state. His lectures will be of particular value to preachers because given by one who largely uses the expository method and who will present the subject out of the riches of his own pulpit experience.

The Program

Students will be expected to arrive at the Institution on Monday afternoon. The formal opening of the school will occur at eight o'clock in the evening, with an address by Dr. Cummings. Class exercises begin the following forenoon at 8.30. The sessions are each an hour long, with half hour intermissions between lectures. This makes possible three lectures before dinner, at 8.30, 10.00 and 11.30. There is always opportunity for consultation of professors or of books in the Library, which will be open daily.

Afternoons in June on the Newton campus are delightful. Abundant opportunity is available for strolling, resting or exercising. As the years come and go, nothing about the Summer School is recalled with greater pleasure than the hours of fraternal fellowship and exchange of ideas and experiences that the free afternoons make possible. Those who prefer have Boston and its environs with their associations and attractions. It is expected that arrangements will be made to visit Morgan Memorial on one afternoon, and other excursions will be planned or suggested. Those who are free on Sunday will welcome the opportunity to listen to the preachers of Greater Boston.

Every evening except Saturday there are appointments

at both seven and eight o'clock. The first service is in the nature of a prayer meeting with brief address on the Library steps. The surroundings are stimulating to spiritual feeling, the music is uplifting, and the hour of consecrated thought on a spiritual theme rebuilds spiritual strength and sends the participant away refreshed.

At eight o'clock students gather in the chapel of Colby Hall for the evening address.

Announcements at this date cannot be absolute. For the opening address on Monday evening we have secured Dr. S. W. Cummings, who comes to Ruggles St., Boston, from a great ministry at Pasadena, Cal. Dr. A. T. Brooks, of Dudley St., Boston, Dr. A. A. Hobson, of Waltham, Rev. Kenneth MacArthur of Cambridge, Rev. W. J. Setzer, of Lowell, will speak from rich pastoral experience in various lines. We expect to have phases of the international situation presented by Professor George Grafton Wilson, of Harvard, the eminent expert on international law, and Dr. Herbert S. Johnson who has had most unique opportunities in Czecho-Slovakia.

Registration

It is important that prospective students register at an early date. Reservation of rooms may be made in advance by signing the enrolment blank on page 7, and sending it to the Chairman of the Summer School Committee **together with a fee of fifty cents**. This will enable friends who so desire to room together. The rooms consist of suites of a study and two bedrooms. Everything is provided by the School, including even soap and towels.

How to Reach Newton Centre

Newton Centre should be sharply distinguished from Newton, Newtonville, and all the other Newtons. From the South Station, Boston, frequent trains run to Newton

Centre via the Highland Circuit. Electric cars from Park Street to Lake Street connect at Lake Street with the Newton Highlands cars which pass through Newton Centre. Beacon Street, Newton Centre, is the stop for the Institution.

What to Do First

At once upon arrival at the Seminary report in Colby Hall, the first building on the hill, in Room 2, where you will be assigned a room in the dormitory, and supplied with a key.

Expenses

The old-time inclusive charge of fifteen dollars will be maintained. This figure meant a loss to last year's school. But such commendations of the school are received that the Seminary feels it a duty to make this contribution to the churches. It counts on the support of pastors in response. The fifteen dollars pay for tuition, room, and board at Sturtevant Hall, beginning with supper on Monday, June 13th, and ending with dinner on Friday, June 24th. Students who attend only the day sessions and expect neither room nor board will pay a fee of five dollars. No rebates are allowed, but arrangements may be made in advance for half time or less. Dinners may be obtained in the dining hall at thirty-five cents a plate. Plan not to miss the first session.

Communications

Address all communications regarding the Summer School

to Professor W. N. DONOVAN

Chairman of the Committee of the Faculty

45 Paul Street, Newton Centre, Mass.

On arrival report to Professor Donovan, Room 2, Colby Hall

Enrollment Blank

Unless prevented by unforeseen circumstances, I expect to attend THE NEWTON SUMMER SCHOOL OF THEOLOGY, and I hereby request the assignment of a room in either Sturtevant or Farwell Hall. In the event of my inability to attend, I agree to notify the committee at once of that fact in order that this assignment may be cancelled. Enclosed find the registration fee of fifty cents.

Name,.....

Address,.....

.....

Tear off this blank, sign and send to Professor W. N. Donovan, 45 Paul Street, Newton Centre, Mass., with the registration fee.

As it is not easy to dispose of large quantities of postage stamps, other forms of remittance will be appreciated where convenient.

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Correspondence Courses

The attention of the pastors is especially called to the fact that the Institution has assumed from the Free Baptist Pastors' Correspondence School the responsibility of providing courses by correspondence for the benefit of Baptist pastors. They are intended primarily for those who have not enjoyed many educational advantages. In no sense are they equivalent or substitutes for regular courses. Two methods are offered.

1. Courses for Reading. Upon application professors of the Institution will recommend books on their departments in general, or upon special topics in particular. From each student who enrolls in these courses three quarterly reports of books read will be expected, with brief comments upon them. A fee of two dollars will be charged for each course.

2. Courses for Study. These would involve more labor. The general method would be the reading of one **general** book in each course selected, and making a special study of one **topic**, with an essay of not more than 2,500 words, the essay to be submitted not later than December 15 of any year. These essays will be corrected and returned. Six courses satisfactorily completed will entitle a student to a certificate from the department. A fee of five dollars will be charged for one course, six dollars if two courses are taken.

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